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A CRUSADE OF COMPASSION FOR THE HEALING OF THE NATIONS.

CHAPTER 2—INDIA.

BY MRS. J. P. WHITE, CEDARVILLE, OHIO.

A LAND THAT IS SICK.

FOR LONG years India had been under the rule of Great Britian. During this time many wonderful improvements have been made in different lines. Certain classes have been touched and the blessings of modern civilization have been apparent in certain places, but the great masses of the people are untouched and as ignorant and unlearned as ever their fathers were. It would seem that after years of British rule India would have a comparatively good health record. This is not the case. The great majority of the people are without any proper medical care and India is a "Land that is sick."

To be sure conditions are improving. The government has suppressed the inhuman practices of the suttee and infanticide. Vaccination has been introduced and insisted upon; government hospitals have been established in different localities but still India is the home and breeding place of some of the worst scourges in the world. Periodically cholera sweeps over the land carrying away thousands of victims. Then plague, which is dreaded even more, comes with its devastating blow. Typhus is an ever present disease and one much dreaded. Fevers of other kinds not so deadly, prostrate thousands every year. Leprosy counts more victims in India than in any other land. A long list of the ailments of India's millions might be compiled, eye disease, venereal diseases, cancer, smallpox, tumors, ulcers, tuberculosis and so on indefinitely.

To deal with the sicknesses of India is a very delicate and difficult problem. Not social customs alone, but religious faiths determine the attitude and actions of the majority of the people. The Hindu rite of bathing in pools and streams from which drinking water is taken is a common means of spreading disease. Returning Mohammedan pilgrims often carry contagion all over the land. The fear of vaccination and inocculation, the hiding of the sick, disobeying rules of segregation all add to the problem of the health officers.

Perhaps some non-missionary person is saying, "What is that to us? They are ten thousand miles away from here. If they will not learn how to care for themselves let them suffer." But we are concerned even from a selfish point of view. The people of the Orient do not stay at home as once they did. Any day rapid transit may bring to our shores, people who carry the germs of some dread disease. The talk about the world being a great neighborhood is no figure of speech. "The world is at least 'epidemically one' as the Spanish Influenza proved." A nobler motive leads us to sympathize with the sufferers of India and in obedience to the Great Physician to send our physicians and nurses and to build hospitals for the relief of physical sufferings.

A NATIVE NURSE IN SIALKOT HOSPITAL.

AN OPEN DOOR.

It is estimated that there are 40,000,000 women behind latticed windows in India. The zenana of the Hindu and the harem of the Moslem are practically the same. They are the women's apartments, where the upper classes live their secluded lives. In the homes of wealth and high social standing, particularly in polygamous households, women are more or less secluded. In some households, women have certain amount of freedom, while in others, they are very closely guarded.

The blame is not always to be laid on the men. Many women hold with great tenacity to the old customs. Seclusion is a badge of respect, ability and high standing and many women are self-imprisoned. Their desire for freedom has less power than their fear of the neighbors' criticisms.

Because many of the harems and zenanas are luxurious, we are apt to associate luxury and beauty and ease with the very names. In most cases these apartments are plain and often very dull. "Instead of a mansion think of a mud building, bare and uninviting, probably the darkest and dirtiest part of the establishment. Do not imagine that the inmates are attired with Oriental magnificence. They are poorly and plainly clad; they sit on the floor, and the whole place is more suggestive, of the hopeless seclusion of the prison than the social sunshine of the home. * * * They have none of the joys of family life, for the women never gather with husbands and children. To women in the zenana, life is without an inspiring purpose; it sinks to drudgery worse than that of a treadmill."

The story of what goes on behind these closed doors can never be told. With no outlook on the world, no education, no books, no music, life narrows down to a mere routine of gossip and quarrels. The idleness and emptiness of the rich are almost as pathetic as the drudgery of the poor.

The houses are generally dark and poorly ventilated, which is a great detriment to the health of the women. Lack of exercise, and absence of fresh air are responsible for many ailments. Hysteria is a very common malady. "It can easily be understood that the elusive nature of the symptoms is just what lends itself to the prevalent belief in evil spirits as the cause of all disease. As a rule, the unfortunate patient herself is as firmly convinced of being under Satanic influence as any of the household. This leaves an open door for the impostures of the wizard and the quack doctor and even the remedies employed by the latter are less violent and less injurious than those of the wizard, the condition of the confirmed hysteric is pitiable in the extreme. She generally goes from bad to worse, until the family is weary of her and kindness and misplaced pity turn to active brutality."

ON THE VERANDAH OF THE WHITE MEMORIAL HOSPITAL, PASRUR, INDIA. (Dr. Maria White gave this memorial in memory of her parents).

The treatment of disease by native doctors is usually of no value and often absolutely harmful. Bits of sacred wood, or a verse from the Koran sewed up in a piece of leather are sold as charms to the superstitious women. Sometimes the name of God is written many times on a plate. The ink is washed off and the inky water is given to heal any kind of sickness, or a broken bone.

At times of child-birth there is no qualified person to attend the mother and the suffering and deaths under these circumstances are beyond computation.

But this closed door of the harem and zenana have proven to be the Open Door to the missionary woman physician. Sickness and pain have often opened the door to a woman who could bring relief. The door will not open, or rarely open to a man physician. Social custom and prejudice forbid a man outside the family entering but the woman can enter in. She has entered thousands of the homes of these high caste people, she has relieved pain, she has won the confidence of the women, and she has carried her message of love and peace.

The Christian physician represents something so new, so different from anything the non-Christian world knows, that hearts are touched and made receptive.

We have but to follow the work of Dr. Anna Kugler, of Guntur; Dr. Harriet Parker, of Madura; Dr. Ruth Hume, of Ahmednagar; Dr. Ida Scudder, of Vellore; Dr. Maria White, of Pasrur, and others equally devoted and skilful to appreciate the value of the woman physician in India.

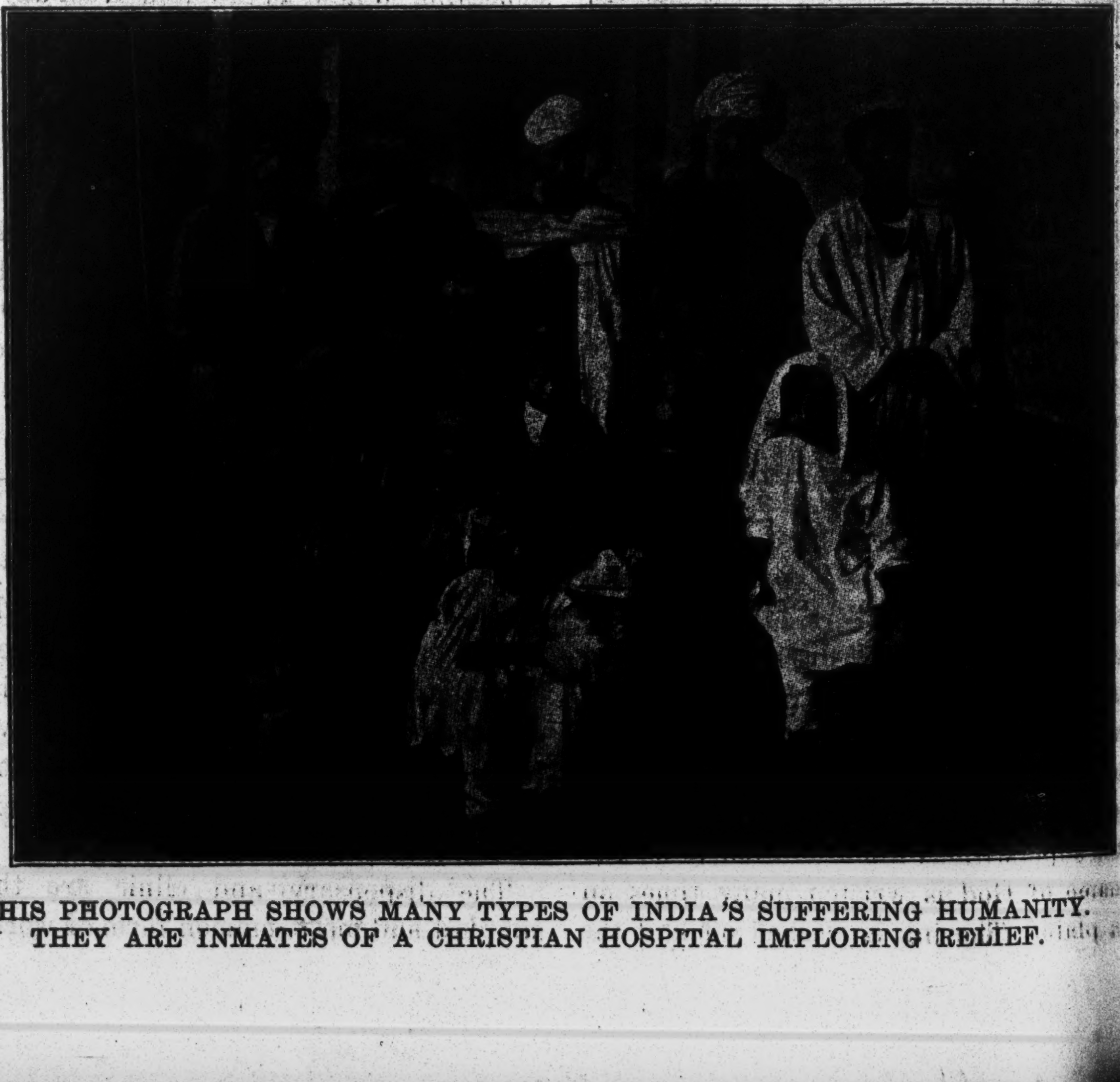
METHODS OF MEDICAL MISSIONARY WORK.

The methods of the medical missionary work are practically the same in all lands. At the present time, prejudice has been largely removed among certain classes and people are anxious to receive treatment. The doctor does not wait for patients. From dawn until dark he is besieged with suffering folk.

The dispensary and clinic are the simplest and most common form of work.

Here are several rooms, one for women, one for men, one for the physician and one for the druggist. Long before the gates are opened the sufferers begin to arrive. When the gate-keeper turns the key, the people crowd and press into the waiting rooms. Here Bible teachers give simple talks and read portions of Scripture. In vain do the anxious ones beg to be allowed to pass to the doctor's office. They must await their turn whether they be rich or poor and while they wait they must listen to the message. Among the waiting throng there is much confusion, some dissatisfaction and grumbling, but withal a great deal of patience. Mothers jostle and shake and pat the babies who wail and fret. The doctor hurries as fast as he can, all his helpers hurry in order that all who come may receive treatment. There are people with sore eyes, many, many of them, people with great tumors who want them removed at once, the "lame and the halt" are there. Perhaps some with contagious diseases, who have been mingling with the crowds. They are a sorrowful suffering lot and they make one think of the sick who thronged the Master when He went about among men. "Thus the days go by * * * through dry season and rainy season, through plague and cholera the doors are always open, the doctor is always ready to listen and to minister to the piteous multitude in body and in mind."

The physician is not wholly satisfied with the results of his work in the clinic. He prescribes medicine which may never be taken. He gives directions which may never be followed. Sometimes from sheer ignorance the



THIS PHOTOGRAPH SHOWS MANY TYPES OF INDIA'S SUFFERING HUMANITY. THEY ARE INMATES OF A CHRISTIAN HOSPITAL IMPLORING RELIEF.

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patient does entirely the wrong thing. In one case a man had been given quinine. When seen after a few days he was no better. The doctor asked, "Have you taken the quinine?" "Yes," he replied, "I take two grains every day." "But that is not sufficient," said the doctor. "Do you not remember the directions about taking several doses a day?" "Oh yes," said the patient, "but if taken in that way the medicine would soon all be gone."

Another clinic patient, a woman was given three strips of mustard plaster to apply at home. When she returned she was still complaining. When she was questioned it was found that she had eaten the plaster at meal times.

The medical missionary in India often goes out on an itinerary, into parts of the country where there is no resident physician. He holds his clinics in some appointed room or perchance in the shade of a friendly tree. The same kind of suffering people come to him for relief. People in distant towns hear of the doctor and in extreme cases send for him to visit them. Sometimes an emergency case takes the doctor into new fields and gives him access to new hearts. A lady physician in India tells of a dreadful case of convulsions brought to her late in the night. "The patient had been all day with her temple priest who told the family that if they would give him a certain amount of money he would drive out the devils that were inside the woman. As darkness drew near and the devils seemed to increase in numbers, they brought her on a rope bed a distance of seven miles to see what success the missionaries would have over their Satanic majesties. We worked over her until dawn and after giving her relief we sent her home apparently to die. The day following the relatives were here before six a. m. saying that she was alive and begging us to come to their village. We started at once and while there had two splendid opportunities of presenting the Gospel and telling of the great love of the Saviour. Once it was to the crowd that surrounded the dirty little outside hut where the patient had been placed, and afterwards to another big crowd, which had come to the cattle shed in which we were eating our lunch. They listened, wondered and confessed that it was true. Now we have free access to the hearts of these people, for which we thanked God, as we returned home at dusk, tired in body but rested in spirit."

MISSIONARY DOCTORS READY TO ATTACK THE PLAGUE.

Nothing has proven of greater help to the medical missionary than the automobile. This makes possible the reaching of urgent cases in a very short time and is a great improvement over the old ox cart. It is a saving of the strength of the physician, it also makes him more efficient, multiplying his usefulness. Clinics may be opened in distant villages and his sphere of influence enlarged.

Hospitals afford the most satisfactory method of caring for the sick. Clinic cases cannot be followed up. Hospital patients can be watched and treated according to the doctor's directions.

One hundred and eighty missionary hospitals are located in India. Some of these are very simple little buildings, accommodating but a few patients. Others are very stately edifices, surrounded by beautiful lawns and trees having all kinds of modern equipment. In these hospitals practically all of the diseases of the western world and a host of ailments belonging to the East are brought for treatment. There is much to overcome in the minds of people who have believed for ages that disease is due to evil spirits. A missionary in India gives an illustration of the difficulty of dealing with some cases. A Sikh woman was brought in threatened with peritonitis: "The symptoms were relieved and on the fourth day she seemed to be on the way to recovery. But she had the firm belief that the spirit of her husband's first wife was annoying her. A second wife always wears the picture of the first wife around her neck. It is on a piece of silver. To be sure all these first wives bear such a resemblance to one another that their own mothers could not tell them apart. Our patient's husband said her illness began after she had been under a pipul tree, which you know is a sacred tree. She had heard the spirits whispering in the tree. All the fifth day in the hospital she lay without speaking. A wise man performed incantations over some ashes and she was made to swallow this powder. The next day she seemed better and answered questions. The ashes had been beneficial! The day after she screamed most of the time and seemed to be fighting something away. She was unconscious the following day and died in the evening." Of course there was no doubt in the minds of the friends as to the deadliness of evil spirits and as the missionary physician was unable to cure her, he could not defeat their argument.

Many of the cases brought to the hospital are "last resort" cases. The native physicians have had their turn first and after barbarous and often inhuman treatment the patient is rushed to the missionary to see if anything can be done. A large amount of surgical work is done in these hospitals and strange as it may seem many of the patients are quite unafraid of the knife or the chloroform.

There were 4,000,000 patients treated in the missionary hospitals of India last year. This seems a tremendous number until we compare it with 315,000,000, the total of India's population.

It will never be possible to send enough physicians from Christian lands to care for the sick of India, nor would it be desirable to do so. Indian men and women, already have studied medicine and they have proven to be most efficient and devoted. Already two medical colleges for women have turned out fine young Indian physicians whose lives are consecrated to the ministry of healing. As the years go by the number will be largely increased. These Christian physicians who will minister to the suffering ones of India will contribute in large measure to the redemption of that great dark land.

MEDICAL MISSIONS A SOCIAL FORCE IN INDIA.

We have become quite familiar with the term Social Christianity and we find there are many people who are emphasizing social service out of proportion to regeneration. The true missionary message is first of all spiritual. The need of new life in Christ is the vital truth. The preaching of Christ and Him crucified is the supreme task. All the physicians who are missionaries in the real sense, realize this, and their reports breathe out their deep longing to make Christ known. But the physician's concern is also for the bodies of men and he is planning and praying for the work of making life sweeter, happier, and more worth while to the sufferers of the world.

The work of the medical missionary is one of the most effective social forces in the Orient today. First of all family life is affected. The physician is able to impress as no one else can, the necessity of cleanliness, ventilation, wholesome food and the care of children. The appalling loss of life among infants is being lessened by the instructions of physicians. Many bright mothers who really wish to do better profit by these teachings and are repaid by the health of their families. One doctor of South India writes: "The women are learning that babies can be given water to drink without catching cold, and that their little stomachs need rest; that many of baby's ills come from overfeeding and that he should be fed at regular intervals."

General health conditions are improved by the help of missionary physicians who are ever alert to do all possible for the general welfare of the community. Government orders regarding vaccination for smallpox, serum treatment for cholera and plague are made more effective because the missionary, who is a tried and true friend explains their real value. True there are many difficulties in the way. Some distrust the missionary physician as well as all others. The general abhorrence of using serum made from a cow is hard to overcome. But there are many who trust and love the missionary, and who will listen to him in preference to any other authority. Dr. Ruth Hume in speaking of her experience with inoculation for plague says, "I have had one privilege which some of the others lack, for I am not only a doctor but a woman, so I was asked to go to selected places in the city to which the purdah and Mohammedan women could conveniently come."

Tuberculosis, which is a world enemy is one of the scourges of India. Here as elsewhere the missionary physician is leading the way in the treatment of cases, in providing special hospitals and camps and in educating people so as to prevent the spread of the disease. A few schools for blind and deaf are maintained by the missionary workers of India. The physicians are often able to make the deaf hear and the blind receive their sight.

Asylums for lepers have been most conspicuous in the social service line. It was a missionary who opened the first refuge for these poor outcastes. In 1812 William Carey saw a leper burned alive. He was so horrified and so stirred that he at once opened a place where these despised ones might find shelter and tender care. The Hindu belief that leprosy is due to a sin in a previous incarnation naturally makes him very harsh and cruel toward these unfortunate people. None but a follower of Christ ever showed mercy to them.

Many of the women of India are too ignorant to read and study and the only way to impress truth upon their minds is by means of object lessons. The missionary physician and the missionary hospital afford many varied and valuable lessons. Women who come under the roof of the hospital see many wonderful and strange things. Our author enumerates nine wonders which they see: "They see the windows open, which in itself is a novelty; they see heads uncovered, which is never dreamed of at home in sickness or at night; they see even babies taking the fresh air cure and no demons carrying them off; they see ulcers, not little ones but ample ones, covering the whole leg or foot, gradually changing into healthy tissue and no hot iron has been applied nor filthy poultice used; they see loving tender patient service such as they have never received before. In the very hospital building they see a memorial to some sainted woman, when woman, according to the teaching of their priests and their sacred books, has been held forever accursed. They see happy, healthy children coming out of suffering, weakness and misery; they see even girls loved and cared for; they see those of their own country trained to be alert, active effective in the same loving service, and they marvel."

Little by little these new ideals are touching the whole social life of the hospital community.

The self-sacrificing service of the missionary physician has its reward in the response from the people. A wonderful story is told by a women physician out in camp. At the close of the day, a cholera patient, a low caste man, was brought to her. She worked with the man for hours but was unable to save his life. When the friends took away the dead body they showed no signs of gratitude for her labor and her heart was sore. She had hoped to win their friendship. Within a few months she had her reward. These same people came back begging for baptism. A worker was sent to them and some time after a thousand people of that village were baptized and they told the missionary that the service of this minister of Christ was what led them to desire Christ for themselves.

How much do we care that India's millions suffer and die without any medical attention? How much are we willing to do that they may have relief? How much are we willing to give to minister to their needs? Let us remember the Master's "Inasmuch."

Where was thou sick Lord, and we knew it
not?
Had we but known, how swift had been our
feet
To bear us to thy couch! Ah, service sweet
To watch beside thee in the drearest spot!"

"Far off I lay, in heathen lands forgot
By thee and all. The blood of lepers beat
In the poor helpless limbs—the blazing sun
Shone in an Indian room; thou didst not see
My form on that bare floor. These broken
hearts
Thou didst not bind. For that thou hast not
done
It unto these, thou didst it not to me."

"The New World Movement =
Of The United Presbyterian Church
Of North America

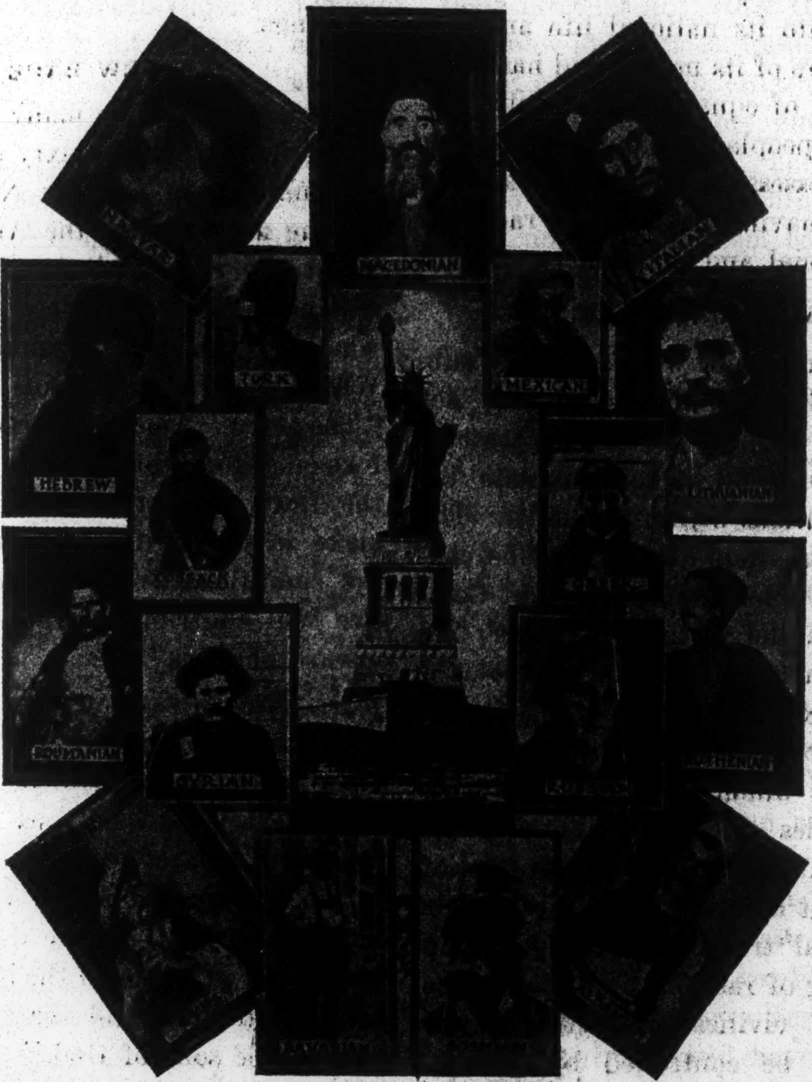
CHRISTIAN AMERICANIZATION.

A Task for the Churches.

By Mrs. Haidee Ewing Rankin, Minden, Nebraska.

CHAPTER 2—AMERICA'S GENIUS FOR ASSIMILATION.

"AS A nation we are experiencing a spiritual awakening, a revival of Americanism." We are led to ask ourselves whether or not we are really American, whether the heritage we received from our forefathers is yet really ours, or, whether we are losing the priceless possession, whether the incoming races are supplanting this heritage with their old world ideas and ideals. The war has brought us once more face to face with this old question and the future now demands an answer from the present.



TYPES IN THE NEW IMMIGRATION.
Photo, Courtesy McMillan Co.

AMERICA UNIQUE.

Many nations have had immigrant tides pour into them and have maintained the same government while leaving these new people a distinct people in their midst. This condition has been accomplished perhaps through the "personal hold" of the leader or ruler as in Hungary, Austria, the Slovaks being a subject people; or through natural barriers as in Switzerland where the Italian, French and German live by "adjustment;" or through the method of "incorporations" as the French in Canada. But America stands out unique in being the only country that has ever admitted into its national life and into the very fibre of its nature and has taken in on terms of equal responsibility, millions of people speaking unknown tongues, possessing foreign ideas and ideals and having lived under radically different social and political conditions.

AMERICA'S PLAN.

America does not wish to have "subject" peoples within her bounds, nor "adjusted" peoples, nor "incorporated" bodies. Her plan is to assimilate the races and nations within her midst. The term "assimilation" should not be confused with "amalgamation." Dr. Commons makes the distinction clear. He says the term amalgamation may be used for that mixture of blood which unites races in a common stock, while assimilation is that union of minds and wills which enables them to think and act together. Amalgamation is a process of centuries but assimilation is the process of individual training. Amalgamation is a blending of races, assimilation is the blending of civilizations. Amalgamation cannot be controlled by governments but assimilation may be advanced by them. Much of our immigration differs from us racially, and amalgamation occurs except among the so-called "backward" races. However it is assimilation, not amalgamation that we desire. We desire that there shall exist among all races "a union of minds and wills that will enable them to think and act together" with us. We expect them to contribute to America the helpful things from their countries and to lay aside all things that do not coincide or blend with the American government. They are to become more than residents; they become partakers and partners in the government and so become sharers in the responsibilities as well as in the blessings.

A NEW RACE.

From out of these many tongued peoples (there are about sixty-five races and nationalities in Greater New York) is coming a new race—the American race. What the race shall be depends upon whether they assimilate America or whether America assimilates them. Which shall it be? Prof. Steiner says, "The new American race is being formed before your very eyes, will be in the next generation what we help to make it, outwardly and inwardly, and the conditions under which the masses live will contribute largely toward the inward changes."

Dr. Brooks says we need to keep in mind that "each race reacts upon the other to the enrichment of all; that the various racial stocks, thus contributing, lose their separate and distinct identity in the building of a new entity, a new race, which shall be the demonstration, in this day of grace, of the blood brotherhood of all men and the spiritual oneness of the sons of God."

AMERICA'S SUCCESSFUL ADVENTURE.

America was successful in establishing a democracy, in large measure assimilating many peoples. Success was due to many reasons. Her invitation to the world to "Come along, come along, Uncle Sam is rich enough to give you all a farm" was sincere and she was able to make good. Though the population increased at a fabulous rate through the years, yet there are still acres upon acres untouched. But the "all" included then and should include now, only those who were willing to bring their best and invest it in America, become Americans, ready to uphold and defend every right principle. America offered "Opportunity" and "Freedom." While there have been those who sought these very things in America and, because they did not possess a discerning eye, failed to grasp them, there are the millions who testify that America has proved to them more than "The Land of Promise;" it has been to them "The Land of Realization."

America's youth has been a great force in making her adventure a success. She has been able to stand the strain of immigration; she possesses vitality, buoyancy, rebound, initiative, daring, self-confidence.

One of the most vital forces that has assisted our country in becoming an established democracy is that from the very first she has had but one language, a common medium, which it is necessary for all incoming nationalities to adopt.

But back of all reasons is the fact that our government was founded upon the divine principle that "all men are created equal" and she still holds and contends for that principle.

ABILITY TO ASSIMILATE.

Evidences of America's ability to assimilate abound on every hand and the expressions of assimilation are as varied as the peoples. Let Rocco testify. His father was a Roman of ancient lineage who thought America the "dollar" country. "No sculpture, no music, no painting. * * * Look at the Italian; no coal, no water power, no silver, no gold; but he takes a block of Carrara marble and carves a god out of it." Rocco, seven years in America, sent to his proud old father an American newspaper containing the account of a "Citizenship Meeting" which Rocco had addressed, saying, "I am a Roman, my father's ancestors were once citizens of Rome; through ignorance and heavy taxation my forefathers lost every thing, even their citizenship. How thankful I am that now in America, though I am working at a menial job, citizenship has been granted me in a more powerful, richer and better country." That same night, Rocco took his citizenship papers from his trunk, spread them before him and "kissed them a hundred times saying, 'Americanus Sum'." The Italian Rocco, a deserter from the army of Italy, becoming the American citizen Rocco, brought forth this confession from his proud, harsh old father in Rome, "I have often said that America has no pictures, no music; that it cannot make gods out of Carrara marble. That is all true, I still believe, but it has made a man out of my son Rocco, and that is true art—the grandest, noblest art."

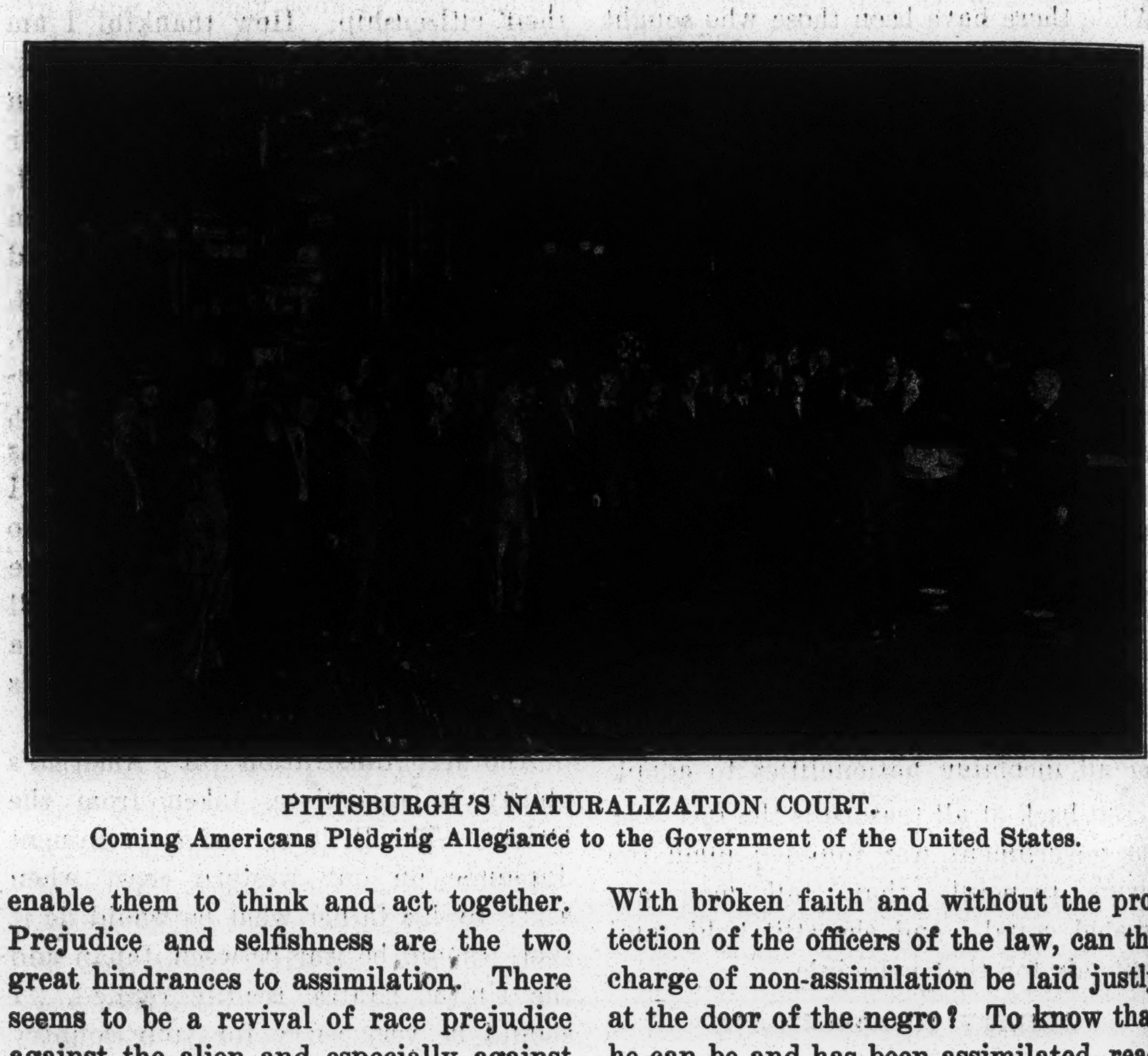
Another illustration of America's ability to assimilate, taken from the Orient. The little son of a prominent Japanese on our western coast when asked by his father what he would do if there should be war between Japan and the United States, readily replied, "I should be very sorry for your country father but I would have to fight with mine."

Yes, America is able to assimilate peoples from every climate, from every country, from every race but are all assimilated?

Surely not while such present conditions exist in the racial and industrial world. Abraham Lincoln defined true Americanism in that inspired statement, "Of the people, by the people, for the people." It means lifting up or elevating all of the people to their highest ideals. It means the recognition of the brotherhood of man as well as the fatherhood of God. To attain this there must be perfect assimilation that all races and nationalities in our midst may have the minds and wills which will enable them to think and act together. Prejudice and selfishness are the two great hindrances to assimilation. There seems to be a revival of race prejudice against the alien and especially against the negro but on the other hand there are strong evidences of an increasing fairness. Is this not indicated in the following editorial taken very recently from a prominent newspaper of the middle west? "There is a new negro. He does not start race riots. Not one instance of race rioting in the United States this year had its origion in negro activity. While he did not start it, he did not run from it. The negro has learned that he possesses legal rights and he will not run."

65,000 negroes are in Chicago through flaming posters distributed in the South by employers urging the negroes to come as laborers with the promise of high wages and protection from race riots. With broken faith and without the protection of the officers of the law, can the charge of non-assimilation be laid justly at the door of the negro? To know that he can be and has been assimilated, read the war records. The testimony of the negro soldier given in our text is worth while, "Just wait until us Angry Saxyums get over there; we'll fix 'em."

Another prominent paper calls a halt on prejudice against the alien, heading the editorial, "Rending the Alien" and



PITTSBURGH'S NATURALIZATION COURT.
Coming Americans Pledging Allegiance to the Government of the United States.

saying that a sort of anti-alien propaganda has been under way for some time. Strikes have been credited to foreigners. * * * Labor organizations are willing to see the alien discredited as this tends to limit competition for jobs. Antipathy toward the foreigner is on the increase. The problem of the hyphen is still on our hands and is peculiar to no race or nationality. The American stomach is full of undigested populations. Safe and effective methods of assimilating what we already have should be devised but these methods should be just and fair to all concerned. America herself is responsible for turning New England into a New Europe—a new Italy, a new Ireland, a new everything but America. It is not fair to turn upon them now in this time of growing prejudice. Such an attitude and tendency will not assist in assimilation but will retard it. American fairness and honesty must prevail.

The term alien almost always brings to our minds the European immigration alone. The war brought about an increase in our emigration and a decrease in our immigration. This condition was met and is still being met in part by the vastly increased immigration from Mexico. The Mexicans have literally flocked across our borders and now extend from Idaho to New York, and have settlements in the Mississippi Valley. They are crowding into California, New Mexico, Nevada, Texas and Colorado, making a people of more than two millions, most of whom are to be assimilated.

WHERE DIRECT OUR ENERGIES?

In the early days of our country pioneering was perhaps the greatest assimilating force and farming is yet perhaps equally great. But today by far the greatest number of foreign speaking people are engaged in the industries and so form centers that become isolated. The masses are congregated in cities. President Wilson says, "The welfare, the happiness, the energy, the spirit of the men and women who do the daily work in our mines and factories, on our railroads, in our offices and ports of trade, on our farms, and on the seas, is the underlying necessity of all prosperity. There can be nothing wholesome unless their life is wholesome; there can be no contentment less they are contented. Their physical welfare effects the whole nation." Yet how little has industry as a whole done for those multitudes who have produced its untold wealth! How little has been done by America to Americanize them! Yet the leaven has been placed and the whole is being reached by its influence.

It seems that every essential is ours in order to Americanize America or to assimilate our citizens and yet it is not done. Why not?

THE GREAT NEED.

An old man of Reims stood with a visitor on debris covering the floors of his once-home three feet thick, looked out through a hole that was once a window, gazed upon the ruins of the Cathedral and upon the desolate waste of his city, watched workmen pushing over piles of plaster, brick and rubbish who were perhaps estimating what the task of reconstruction might be; he considered the endless need of material, of money, of furnishings, of labor, of patience, of time beyond human computation and yet turning to the visitor he said unhesitatingly that the greatest need for rebuilding Reims was "Morale." The old man of Reims spoke well for his city and unwittingly he spoke even better for America's great need.

HOW TO BE ATTAINED?

There can be but one answer *Christian* Americanization. We strain our every faculty to discover some method or means by which this goal may be attained and retained. We look for some distant, difficult thing to do. From every source of information comes the reply, "Look well to your own household and love thy neighbor as thyself." Work and sympathize not for, but with the stranger within our gates. "Fellow citizens—not Dagoes." But who is our neighbor? Some people know; some commonwealths know; some organizations know.

WHAT IS BEING DONE?

Great conferences are being held, comprehensive and practical plans are being made and being carried out. The very fact that such organizations exist, are in demand and are acceptable to the aliens, augurs well for the future of America.

Connecticut stands out in bold relief in her effort to assimilate the foreigners within her gates. A survey has been made of her 168 towns and over 128 need Americanization. $50,000 for the prosecuting of the work has been granted. It will be undertaken in 21 cities under the supervision of Robert C. Deming. Mr. Deming gives some of his distinct aims and very practical they are, too.

First, I shall endeavor to have every alien resident in the state eventually become allied with some strong organization of his own town so that he may mingle with other people and thereby gain new ideas other than the mere routine of work, eating three meals a day, and going to bed at night. This fraternization with his fellow men will develop the alien and prepare him for the highest type of American citizenship.

Second, I would give the aliens ideas and ideals. * * * This can be done through the medium of speakers * * * telling the alien peoples what qualifications are needed to become useful and intelligent citizens of the United States. * * * This work will be supplemented by propaganda, poster leaflets and the like, distributed from time to time * * * slowly educating the alien in American principles and the political structure of our country.

Third, I shall insist that men who are about to swear allegiance to the Stars and Stripes be physically fit in every sense of the word. They must learn what the word "clean" means.

The State Board of Education will assist in this work. In many shops and factories slips of information in different languages will be placed in the pay envelopes.

The Red Cross, of Cleveland, Ohio, is conducting ten classes on home making among foreign born women. Recently a class of twelve Polish and Hungarian women graduated. Americans of Polish descent in Rochester, N. Y., held a meeting of thanksgiving for the relief sent to Poland. Representatives of the Italian churches in Bridgeport, Conn., have agreed to do all in their power to stimulate their fellows to attend the Americanization schools. Hungarian organizations have pledged themselves to a similar program. The condition of Mexicans in California is to be officially investigated. Detroit has recently enlarged its already advanced program for Americanization. The Board of Education is assuming more responsibility. Twelve night schools are being conducted in the High School buildings. Free instruction in civics is to be given to foreign women by women of their own nationality. Any factory offering

15 pupils may have an instructor; 18 such classes were at once organized. As a result of Americanization in Chinatown, New York, "the Joss and lesser idols have been relegated to a dusty closet."

The testimony of the Superintendent of Welfare of Armour & Co., Chicago, voices the sentiments of many other similar concerns, "In our judgment, the most important benefit to the employers from Americanization is the fact that a loyal, patriotic citizen is a more loyal, patriotic employee."

In Louisiana Slavonian fishermen and children are being instructed and in one district the Italians have called for the enforcement of the compulsory education law. New York City College is offering a course in "Racial Backgrounds" by which those coming in contact with the many races found in the city may become acquainted with the traditions, habits, customs and psychology of the different people. It is becoming more clear to those dealing with the problem that in order to make the proper approaches it is necessary to study the home-lands of these people to know their difficulties, their adaptabilities and disparities.

America should know her own citizenship. The Literary Digest during the past year has given studies of Racial Backgrounds of thirty immigrant races that have settled in the United States. The information is invaluable and he who runs may read, so concise is it in form.

WORKERS NEEDED.

And is it not an appeal to the Churches, this call for Christian Americanization? A Frenchman writing in a New York publication said, "Americanization of aliens should not prove difficult if you go about it in the right way—if you will appeal to the only thing that will respond—the heart. * * * You cannot Americanize a man by appealing to his interest alone, for most Europeans come here with "feelings of the heart." * * * In dealing with different races you must appeal to that which is dear to them and to what is new to them." The call is being responded to and America is feeling the response; but, does it pay—this Americanization—this assimilation of the foreigner? "Unless this country is made a good place for all of us to live in, it will not be a good place for any of us to live in."—Theodore Roosevelt.

"Long America stood waiting
For the sound of coming feet,
'Till the oppressed from far lands sought her
As the Christians' calm retreat.

Lo, 'tis her's to give glad answer
To these burning words of prayer
Of our Christ, the world's Redeemer,
Whose glory the people share."

"May the church go forth to conquer
In the face of things that be!
Praying all; Oh, Father save us
From ourselves—We would live for Thee!"

MISSIONARY WORK AMONG ITALIANS.

By Mrs. Ellen May, Pittsburgh, Pa.

THERE are few persons who at some period of their lives have not ardently desired to visit the sunny land of Italy. Diverse reasons may have actuated them; but one and all originated in a longing to feast the eyes upon the wealth of natural and artistic beauty with which Italy is so richly endowed.

But in addition to material objects of admiration and beauty, another motive attracts the Christian and Bible student to "La Bella Italia," namely the remembrance of what our religion owes it. Do we ever weary of hearing the oft-told story of how in the sixth century Gregory, an eminent man at Rome, was walking in the market place, and beholding a number of fine youths, with clear skins, flaxen hair and beautiful countenances, for sale, he inquired from whence they came and whether they were Christians? On being told they were Pagans from Britain, his compassion was excited. On asking further by what name they were called, he was told they were Angli. "Well," said he, "may they be so called for they have angelic countenances, and ought to be made co-heirs with the angels in heaven." When told they came from the province of Deira (now Durham), he exclaimed: "De Dei Ira," (from the wrath of God they must be delivered). A few years later, he sent forty monks under Augustine to convert the English nation, and soon our forefathers were taught to renounce their barbarous religious rites and learned to worship and follow in the footsteps of the meek and lowly Nazerene.

Many years pass away, and in a little town not far from Naples (Pozzouli), called in the 28th Chapter of Acts of the Apostles, Puteoli (a place of wells), a little company of Christians waited by the shore of the beautiful Mediterranean to welcome a prisoner, who, after much disaster and shipwreck, is glad to tarry awhile before continuing his journey to Rome, and as, in this nineteenth century we walk along the same "Appian Way," and stand upon the self-same spot wh[illegible] St. Paul landed, a sense of joy and reverence surges over us and we bless God for the communion of the saints which unites us by faith with that great apostle and noble martyr, long since passed "beyond the vail" and joined with the church triumphant who have "washed their robes in the blood of the Lamb."

We are told in the 16th chapter of the Acts of the Apostles, 17th verse, that when St. Paul came to Athens his spirit was stirred within him, "when he saw the city wholly given over to idolitry," and as he walked through that highly cultured and beautiful place he searched in vain for a temple wherein Jehovah was worshipped; finding an altar dedicated to "the unknown God," with a courage born of love for Christ, he declared unto the people the God they knew not, but yet were dimly groping after.

Something of the same spirit took possession of me when I went to Italy, for if one might judge of the people's religion by the number of churches and altars dedicated to various saints and madonnas, they surely must be most religious. But alas! "Their zeal was not according to knowledge."

At many street corners and in various places of the city could be seen what are called "shrines;" none other than a

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AT ELLIS ISLAND, NEW YORK.

The Physical Inspection

Arrival at the Island

A CONGESTED STREET

The Foreign-born live in Congested Quarters in Large Cities and are crowded in House and Street.

Federation of Woman's Boards of Foreign Missions

Federated To Fight For 500,000,000 Women Against Their Enemies, SIN, DISEASE, IGNORANCE, CRUELTY

UNDER ONE COMMANDER

Jesus Christ, the Savior of the World, Captain of our Salvation

OUR COMMISSION

Go Ye into all the World

OUR ASSURANCE OF LEADERSHIP

Lo, I am with you alway

CONDITIONS FOR SERVICE

If any man leave not all that he hath he cannot be My Disciple

OUR UNIFORM -- the whole armor of God

FIELD OF SERVICE

Wherever women and children are without Christ

OUR CITATION

Inasmuch as ye did it unto one of the least of these, ye did it unto me

OUR DECORATION -- His Cross in our hearts

HONORABLE DISCHARGE

Well done good and faithful servant, enter into the joy of your Lord

FEBRUARY 20, 1920, DAY OF UNITED PRAYER FOR MISSIONS.

By Order of Federated Women's Board of Missions.

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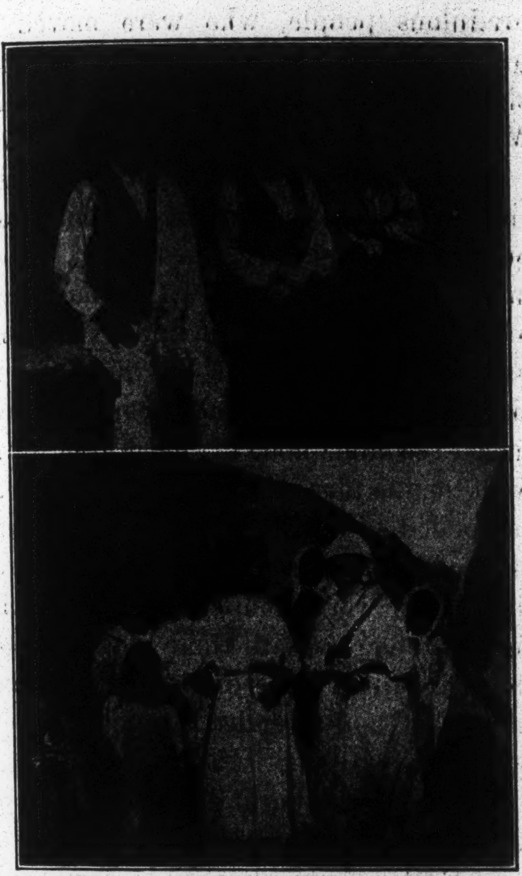
Chairman Central Committee.

wooden statue or rough painting (al fresco) of the Virgin or some saint, in front of which a tiny light is kept burning day and night; and before this shrine the devout passer-by invariably makes the sign of the cross, or murmurs an "Ave Maria" or "Pater Noster."

Around some of these shrines hang crutches, and waxen casts of legs, arms, eyes and many other portions of the human body, representing miraculous healing of these parts by the saint enshrined above. Of relics claimed to possess healing virtue there is no end. Time does not permit me to dwell upon the many curious ones venerated by the people for their wonder-working skill; I can give but a few as examples: In the church of St. John Lateran, Rome, is the head of St. Pancreas, from which blood flowed copiously for three days and three nights while the church was in flames; a cup from which the Emperor Domitian compelled the Apostle John to drink poison, without receiving injury, but after drinking from which, the Emperor's ministers fell dead; the tunic of the same Apostle, which, placed over those dead by poison, restored them to life; the towel upon which our Lord wiped His hands after partaking of the Last Supper; a sheet with which Christ wiped the feet of His disciples; the purple robe in which the Saviour was mocked when in the house of Pilate (some drops of blood are still visible upon it); blood and water that fell from the Saviour's side during the crucifixion; the altar used by John the Baptist while in the desert; a portion of the Ark of the Covenant; the rods of Moses and Aaron; some hair from the Saviour's head; a piece of veil belonging to the Virgin Mary.



THOSE THAT ARE LEFT BEHIND.
Old Men, Women and Children in depopulated Gesso, Italy.

In Switzerland, three bones, one of Abraham, one of Isaac and one of Jacob, can be seen in the Abbey.

The ass upon which the Saviour rode into Jerusalem is said to have been sent away by the Lord so that no one else should ever ride it. Of its own free will it visited many cities, arriving finally at Venice, but finding the air of that city not conducive to its health, it went to Verona where it lived many years, honored by every one. After its death, amid much pomp and ceremony, its bones were placed inside of a straw donkey and twice each year two strong men carry it in procession through the streets.

In no less than twenty-seven churches there is to be found a nail from the cross upon which Christ was crucified. The cross itself is to be seen in the Church of the Holy Sepulchre in Jerusalem; yet 30,000 churches throughout the world claim to possess portions of it. Three churches claim to possess a tear from the eyes of Christ, also a piece of the bread with which our Lord fed the multitude. A lantern, said to be the one carried by Judas Iscariot when he betrayed Christ, is in the Garden of Gethsemane.

Soon after my arrival in Naples, hearing a great commotion in the street, I stepped onto the balcony, and saw the aged Sacristan of the church adjoining the Palazzo where we lived, call into the church from their noisy play several barefooted ragged boys. In a few minutes they emerged, each lad wearing a dirty, white lace cape (stole), kept for this especial purpose, over his shoulders, accompanied by a priest carrying the Eucharist to some dying person. Over the priest's head, a boy held an umbrella, similar to those used by the Japanese. Another lad swung a censor of burning incense before the Eucharist, while a third tinkled a bell as a signal for the people to know, while from lip to lip was repeated "Gesu Cristo sta passando," (Jesus Christ is passing by).

So great is the reverence for the Holy Eucharist, as it is carried through the streets to the sick and dying, that a few years ago it would be risking one's life to stand erect while the whole population, both in the streets and on the balconies of the houses, were reverently kneeling.

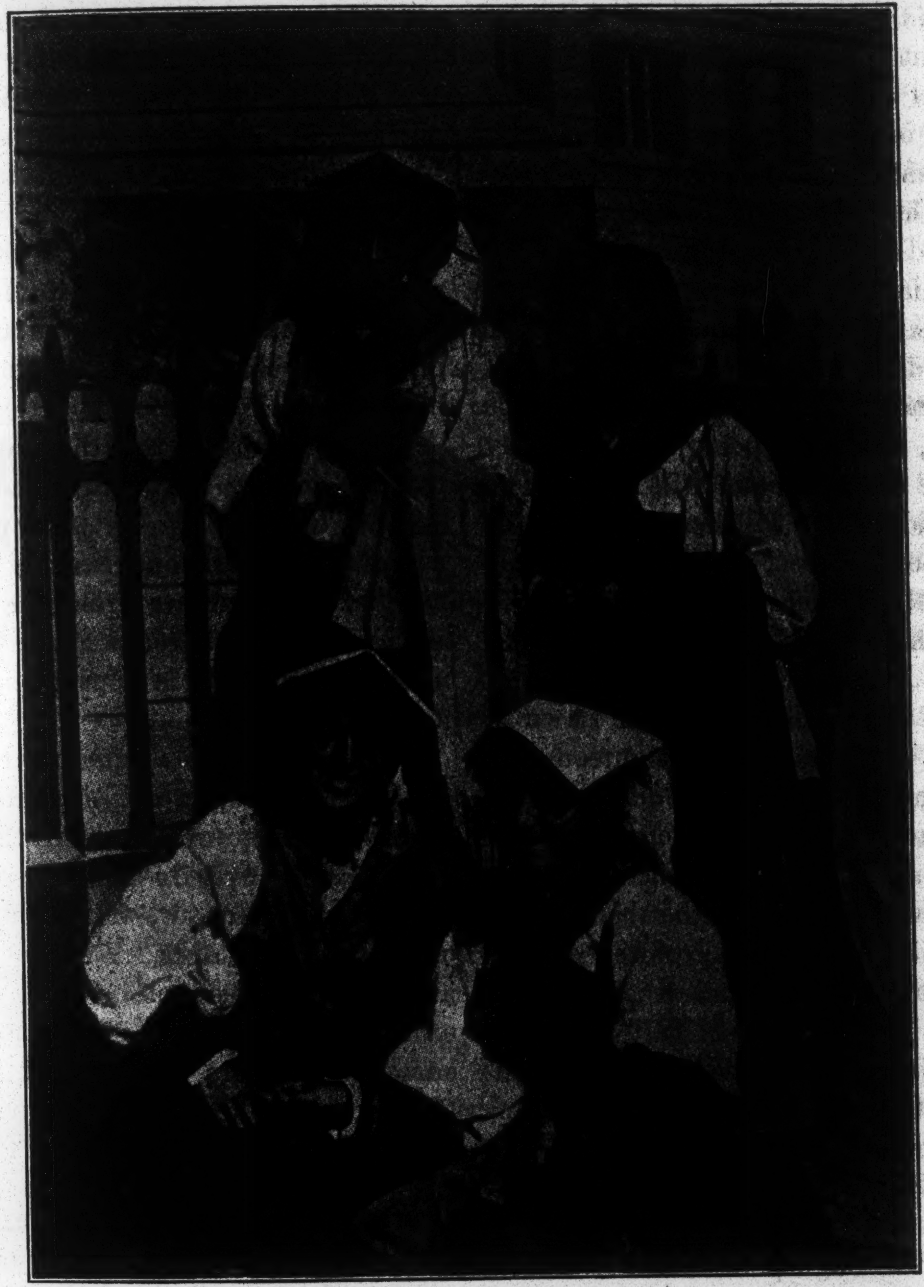
By most, the age of miracles is supposed to have ceased; not so with many cities in Italy. A few years ago, a male nurse was carrying a bowl of broth to a patient in one of the largest hospital in Naples. Glancing up at a window high above, he was transfixed with astonishment, to see the Virgin Mary smilingly looking down at him through the window. Soon the whole hospital was in a frenzy of excitement. From the hospital, the news spread to the street and priests from neighboring churches, followed by immense throngs of people, crowded and jostled each other in their anxiety to see the wonderful apparition. Finally the police were ordered by the municipal authorities to disperse the excited crowd; but the churches of the city reaped an abundant harvest from the credulous people, who were moved to gratitude and renewed devotion for this sign of condescention on the part of the Madonna toward her faithful children.

Disclipining the body for the purification of the soul has ever been a meritorious and obligatory means of grace adopted by the Church of Rome. Penances the most painful and exhausting are willingly endured by the penitent sinner. I personally know men who have licked the stone floor of the church until, with tongue torn and bleeding, they were compelled to desist. Even in the North end of Boston some years ago, three little girls were compelled to make the sign of the cross with their tongues upon the bare, dirty floor of their church because they had attended the gospel meetings in our Mission.

Before the temporal power of the Pope was annulled, during the week preceding Easter, my husband saw men stripped to the waist, beating their bare breasts and shoulders with leather whips, the ends of which were tipped with steel, causing the blood to spurt at every lash. Thank God, that this and many other cruel customs have, since the unification of Italy, been forbidden.

I have seen women doing penance by walking laboriously upon their knees up two hundred or more stone steps, in order to obtain forgiveness of some particular saint; or to obtain a favor kneeling upon the cold, marble floor of the church for hours, beating their breasts, with tears streaming down their faces reiterating "mea culpa, mea culpa." This is a common scene enacted by mothers or persons who plead for the recovery of their sick ones, for the sickness is frequently supposed to be caused by witchcraft (evil eye), or the anger of the patron saint; hence the need of propitiation and penance.

Saints can also be made to order, for over in a village not far from Mt. Etna lived a woman who for twenty years had never risen from her bed or been out of her small, cell-like room. While in the perfect bloom of youth and health, she informed her family that she wished to



ITALIAN GIRLS.

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earn the title of sainthood, then calmly and deliberately took to her bed and never stood upon her feet for twenty years. She is regarded by the villagers as a saint because, as some of them told me, she has never suffered from bed sores, but continued in health although almost a skeleton, owing to the small amount of nourishment she considered it necessary to take. It is said that at her death a vein is to be opened in her arm, and if the blood is still liquid a small phial of it will be sent to the Pope. After that a miracle must be performed by her dead body, and a considerable sum of money be forwarded to the Pope at Rome, then with pomp and ceremony the name of a new saint will be added to the calendar, who will henceforth act as a mediator between God and the people of the village where she was born.

But while there is yet much spiritual darkness and bondage in the fair land of Italy, thanks be to God the dawn is breaking and the Sun of Righteousness has arisen, dispelling the clouds of superstition and bigotry from many hearts. No sooner did Italy, after heroic struggles, throw off the chains that bound her, and break the temporal power of the Pope, than England and America sent her the Bible, which until 1870 had been prohibited and condemned by the Roman Catholic Church; and with the light of God's word came the knowledge of free salvation by faith in Jesus Christ, and by means of colporteurs and missionaries, who through persecution and suffering carried the glad tidings of the gospel throughout the length and breadth of the land, in nearly every city and town an Evangelical Mission may be found today, or one or more individuals who, having found Christ themselves, are endeavoring to lead others to Him.

After several years' residence in Naples" business interests compelled us to leave that delightful city, and take up our abode in a beautiful town about sixty miles distant, lying at the foot of a far-famed mountain called the Mount of the Virgin, upon the lofty peak of which stands a chapel wherein is enshrined a black statue of the Virgin Mary, which, it is claimed, fell down from heaven. Such is the miracle-working power of this statue that twice every year pilgrims come from far and wide, climbing the steep mountain slopes in order to obtain favors, or relief from bodily ills.

By the roadside lies the trunk of a tree resembling a roughly made cross. This is dragged up to the top of the mountain by anyone seeking special benefits or assistance from the Virgin, and as the rough roads make the task most fatiguing, it is considered highly meritorious.

I must confess to a sense of dread and dismay when, upon our arrival in that priest-ridden town, I found the place wholly given over to idolitry; nor was it very long before we felt the effects of our being Protestants. We were pointed at upon the streets as being of another order: heretics, excommunicated, accursed! Mothers carrying infants in their arms would extend three fingers or cross themselves as a protection from the "evil eye" of witchcraft possessed by us. Among 200 children in the public school, one only had the courage to play with the "little Protestant," as my daughter was called.

But thanks be to God, we soon found that even in that fanatical place the dear Lord had a few faithful souls who would not bow the knee to graven images. In a small, gloomy room three elderly men and a converted priest met together each

Sabbath morning for the study of God's word and prayer. With what joy we united with that little company to worship God in the manner to which we were accustomed. During a festival to the patron saint of the town, some of the flimsy, gaudy drapery with which the church was decorated became ignited by one of the large waxen tapers that stood upon the altar, and although little damage was done, the Protestants were accused of setting the fire and the fanatical people of the lower class vowed vengeance upon the minister and ex-priest, who with his wife and child was kept practically a prisoner, for several days they not daring to show themselves upon the street. Food was conveyed under cover of the night by Christian brethren, and placed in a basket lowered from the balcony of the minister's house, then silently and cautiously drawn up by him, to supply the necessaries of life of his little family.

Slowly and gradually our numbers increased, for a rumor having spread abroad that the Protestants worshipped the head of a donkey, several young men, students at the near-by Lyceum, moved by curiosity bashfully ventured into our meetings; but while them came to scoff and jeer, they remained to praise and pray, and ere long souls were saved and converts added to that humble little church, not, however, without much suffering and bitter persecution. One of those dear youths was literally turned out of doors by order of the parish priest, who forbade the grandparents, with whom the boy resided, to shelter a heretic. Fearing excommunication with all its terrible curses, the aged couple, the tears streaming down their faces, told their beloved grandson that he must go. So homeless, almost penniless, he tried to get work, but no one in the town would employ him, so he determined to come to America—the thrice blessed land of freedom—and the Lord did not leave him comfortless, for today he is a minister of the Baptist denomination, preaching to his own countrymen in America.

Another young man was kept almost a prisoner by his parents, who locked up his shoes every evening in order to prevent him attending our meetings. Not daring to come in at the front door of our little Mission, he would throw a pebble up at the back window, and was silently let in. He also is a preacher of the gospel in Italian, and is located in New Jersey.

For many months no woman, with the exception of the minister's wife and myself, attended our meetings. Finally an aged saint joined us. She had been converted in Florence some years previously, and had also suffered much for conscience sake. Because her husband upon his death bed refused the offices of a priest, permission to bury him was refused the sorrowing widow, who, assisted by a Christian friend, at night dug the grave with their own hands and laid away the beloved dead.

While socially the Italian is an interesting study, he is perhaps more so from a religious standpoint. We cannot fail to remember that the first Gentile convert was an Italian. Paul, the Apostle, seems to have had a special love for the Italians, for often those of Caesar's household are mentioned in his salutations; and history tells us that a fair concubine (Ade by name) of the cruel Emperor Nero became a Christian.

A few years ago, during the excavations in Rome, the "Golden House" of the Emperor Nero was discovered, and in it a "pedagogium," or room where apparently the young guards of the royal household received instruction. Upon one of the walls, roughly scratched with some blunt instrument, was a cross upon which the figure of a man with the head of an ass hung. At the foot of the cross knelt a youth. At the side of the cross, an inscription in Greek says: "Allesander worships his God." The general opinion among a certain class of Italians, that the Protestants worship the head of an animal in their churches, may have dated back to the time of the persecution of the early Christians by the cruel Emperor who lived in the "Golden House" and where one brave lad dared to confess himself a follower of the lowly Nazerene.

It is interesting to know that the seven grandsons of General Garibaldi have all been educated in the Methodist Academy in Rome. It is also interesting to learn that a Waldensian woman is governess to the children of the present King and Queen of Italy.

As a people the Italians are eminently pious and probably owing to their poetical and imaginative temperament have unlimited faith in the miraculous and supernatural; hence a religion like the evangelical, devoid of all outward and material symbolism, is looked upon with trepadition and distrust by the earnest seeker after truth and light.

One encouraging and satisfactory feature in evangelical Italian Mission Work is the willingness and gladness to hear and read the Bible, and many cases have come to our notice of men and women who have come into the liberty that has set them free from the chains of superstition and bigotry that have bound them, solely by means of the Holy Spirit revealing Himself to them by the perusal of its pages during the winter months of enforced idleness on the part of the laborers who have worked on the roads and trenches during the summer. We have often been grateful to God that some one of the many crowded occupants of the little tenement houses in our city has done real live missionary work by reading aloud to a highly interested audience some of the beautiful stories from the Bible.

It is a matter of surprise, to those not acquainted with the customs and prejudices of the Italian people, that under no inducement will an Italian woman work as a domestic in the kitchen of an American family; the reason for this is largely because of parents never permitting their daughters to sleep away from the parental roof until a husband takes her to his own. Then again the liberty and social enjoyment of family life, which plays so important a part among the happy-natured, pleasure-loving Italian people, has attractions and diversions peculiarly its own and which are hard to give up.

The Italian mother has an eye to the future also, for while in Southern Italy she makes, or has made, in the country districts, the home-spun linen that will go as her daughter's wedding trousseau. Here in America she takes advantage of bargain sales and special occasions to purchase small quantities of cotton goods while the girls are still attending school, so that later when an eligible young man appears the wedding portion of personal and household linen is all ready, washed, ironed, and ready to wear, thereby saving expense, stress and strain on the part of the interested parties. Fortunately for the American-born Italian girl the dowry is not, as in Italy, an all-important factor in matrimonial arrangements, and for this cause few Italian girls are relagated to the (in their opinion) undesirable condition of old-maid-hood. While in Italy the humblest maiden must bring a dowry, however modest, to the man whom she marries, here in America the average couple seldom have more than a few dollars put by with which to commence housekeeping, and unfortunately for their future they often build their home upon a too precarious basis. A youth and maiden who may have worked in the same factory or shop will marry upon a weekly wage of from seven to fifteen dollars; the furniture store provides the household goods, to be paid for in installments. Then when little ones arrive and the ever-recurring slack season sets in or mills are shut down, trouble begins, and oft-times positive suffering and want are the lot of these young people who have married before counting the cost and assumed all too lightly the responsibility of raising a family.

While the masculine element is worthy of eulogium, the feminine portion of the community must certainly have honorable mention, for their domestic qualities are undeniable. The Italian woman, like she of Bible lore, "looketh well to the ways of her household," and it is doubtless owing to the good substantial food prepared for her men folks that a drunken Italian is rarely if ever seen upon our streets. The craving for stimulants resulting from long, exhaustive hours of labor, is not felt by these men, who instead of, as is the case with some other nationalities, on leaving their work dropping into barroom or saloon, hasten homeward, where an inexpensive but savory meal awaits them.

And now that the war is over; and the vast tide of immigrants from foreign lands shall once more flock to the shores of this mighty favored country; shall we receive them with coldness and aversion? Begrudging them an entrance? Or shall we recognize in them the children of our heavenly Father, never forgetting the Savior's words, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Give me your tired, your poor, your huddled masses,
Yearning to breathe free,
The wretched refuse of your teeming shores,
Send these, the homeless, tempest, tossed to me,
I lift my lamp beside the golden door."

(Dedicated to the Statue of Liberty in New York by Emma Lazarus).

Immigration furnishes a subject for study for America's sober citizen. It is not a new theme, but because of the variety of peoples included, it is the most momentous factor in the life of our nation. We can look to the government for cultivation of the physical, mental and maybe moral condition of aliens, but the church much Christianize them. It is the only agent to bring the claims of Christ to all these future citizens, and put them into a course that has life and purpose.—Extract American Missions.

A TRIP TO SINKAT.

BY REV. R. L. EDIE, KHARTUM, SUDAN.

For the last few days every spare moment had been spent in getting things ready for a trip to Sinkat, a small place located in the Red Sea highlands on the railroad to Port Sudan. Yet when Friday morning came none of the actual packing had been done and everything was hurry and confusion from daylight till train time getting clothing, tools, bedding and eats together for the next week or two. At last, twenty minutes before the train was due every thing was ready. Servants were standing at the gate waiting to carry the baggage to the train, or to say farewell or to get a tip. Two of them had donkeys. One was for me; the other for the heavier baggage while the lighter things were to be carried on the heads of other servants. Then with a hand shake to all, a joke and a laugh from some and a tear or two from the others I was off for the station at Khartum North.

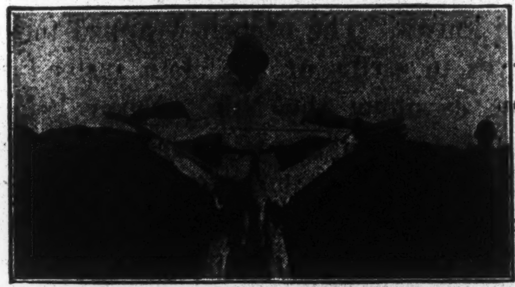
At the station two others put in their appearance to see that I was well started; one, our Mission contractor and the other my language tutor. While I was getting a few new words in Arabic the great Sudan train rolled across the big steel bridge from Khartum and I soon found myself inside in a separate compartment with Dr. Giffen, our senior missionary, located at Khartum.

Now Khartum and the other near by stations of the American Mission are unlike other mission stations in other fields in this respect—when the hot season comes there are no hills nor hill stations near at hand to which the missionaries can resort for relief or for a rest. Consequently, long, expensive and often more tiresome than restful trips have been necessitated to Egypt to reach the sea. A few months previous to the present time of writing the Mission had improved the opportunity afforded by the government to secure a piece of ground at Sinkat for such a hill station; but with this stipulation that the ground must be enclosed by a wall and a house built thereon within one year or said land would revert back to the government. Hence the mission of Dr. Giffen and myself to this highland, coastward station. Rather, from my point of view it should be said that the going was more for the purpose of seeing, observing and learning how to do things than for actual service. Yet I went with the determination to be a good cook and house-keeper and to use the hammer and saw as much as possible.

A LONG REACH.

It was nearly eight-thirty before the train left the station and in the meantime the sudden, familiar Sudan wind had sprung up and filled the air full of sand. Of course it was hot, the sun is always hot and so is the reflection and for this reason and this only we welcomed that which dimmed the light and shaded the heat and made it possible for us to leave our blue-glass windows and our shutters down and observe the life and absence of life near the bank and along the desert spans where the river curved away from us.

Along these stretches there was not much green as yet, although the rains had brought forth a few shoots the promise of what we might see on our return. These presented the appearance of a dried-up swamp with tufts of grass still remaining here and there; or of a barren plateau with its scattered trees which were no more than large bushes on the very verge of death from lack of water. The grass tufts looked very bristly and all the tree-bushes were of such thorny varieties that we could almost feel the reality of their pricks from the car window. Yet these thorns furnished the pasture-ground for many a camel and a larger number of goats. Most of the donkeys seemed to live on sand and what the people lived on was hard to tell in these districts away from the river. In the late hours of the afternoon we saw at different times eleven beautiful gazelles making their way to the river and these with the soaring of vultures and buzzards made up the life by the way.



Mr. Edie measuring the bird.

Perhaps this part of the story would not be complete unless mention was also made of the vast number of workmen building dikes to protect the railroad from the expected high Nile or breaks to stop the sudden rush of water from the mountains and hills along the way from Atbara to Port Sudan. The government is spending thousands of Pounds in this work this year with the fullest determination that connections shall not be broken as they sometimes have in the past.

Just before dark we crossed the Atbara River. It was no very great bridge, neither long nor high, that carried us over yet a very interesting story was related to me concerning it. After the battle of Atbara, Kitchener found the river a great hinderance to his rapid advance toward Khartum. He wired to London to find out the cost of a bridge and the time of construction and received a reply unsatisfactory as to cost and much more so as to the year and a half of time desired. Another wire was immediately sent to Philadelphia and the following reply came back: "Blue prints on the way. Price is so and so (Less than half the bid from London). Bridge in Alexandria in 40 days. Completed at Atbara three months after delivery." Kitchener accepted. He immediately began the foundation on receipt of blue prints and all was ready when the bridge arrived. Three men came out from Philadelphia. Sudanese prisoners at the point of the bayonet put in rivets which they had never seen before and handled the tools hot enough to blister the hands of ordinary men ten times over and in several days less than the time indicated the Americans had the honor of completing their task and Kitchener was on his way to Khartum.

Then came Atbara and here, not at Berber, the change was and is made for Port Sudan.

After our evening meal we crawled into our bunks for the night. Open doors and windows and an electric fan furnished the breeze that embalmed us in sleep till the early hours of the morning when something began to pepper the sand against the side of the car and we realized that a big habub was on. We merely closed the door to keep out the force of the wind from that side of the car and slept on while the train remained at a stand-still for the next two hours. Then came the morning and what sights we were. What brushing and washing and scrubbing had to be done only those who live in a sand country can know. No man standing behind a machine threshing oats covered by the worst kind of smut could look any worse. Of such are habubs—afterwards.

Shortly after noon we passed by a station named "Summit," so-called because it was the summit. Written above the station-entrance by the side of the name was this: "3005 feet above sea-level." When the train started on it was with a different speed and we barely had time to get our traps together before we were at Sinkat, our destination. Several men and boys were there to help remove our baggage, supplies and building material and we were soon in our temporary home. It was a fine little three-room cottage with a large veranda facing the West and the railroad and a valley on beyond covered with a green bush leading out to a rim of mountains.

As soon as we were unpacked, both of us being extremely anxious to see the building upon the Mission property, Dr. Giffen to see what progress had been made during his week's absence, and I to see it for the first time, we followed the men across the street through which ran the highway to Erkowit, to a little knoll fifty yards away. They were just closing up for the day and the damp line in the walls indicated a good day's work. The walls of the kitchen and servant's room were up, almost ready for the roof. The walls of the house were just rising from the ground. Two rooms of five by eight meters separated by a covered opening of the same size and plans calling for a veranda in front and another in the back had begun to take shape. After our evening meal I took another trip across to the lot and going over a little ravine on the other side I climbed a rock about the heighth of a good sized house, where, from this sentinel like position, I could take note of surroundings. At my feet, looking toward the setting sun was the railroad with its string of telegraph poles running north and south. Looking up the line to the north was the Station just beyond the Mission property. Then came on the right of the railroad the police headquarters, perhaps better called in this district the seat of government; to the left the small native village itself with a mineret towering up from its midst.

Monday, August 5th. Both up early and breakfast. Dr. Giffen trys six eggs and all of them bad. Nothing was said. He led in morning prayers and then we crossed to the American Mission to show the workmen our interest in the affair. At eight o'clock Dr. Giffen had a telegram ready for the office. I relieved Bachti and made the trip myself. Passing the station I observed: "2867 Feet Above Sea-level," and on a distance marker "665" indicating a distance of something over 400 miles from Khartum. With my errand accomplished I walked on through the village in the street that divided the house section from the mat hut section. Nearly every person was clothed. The men carried spears, swords and knives. The women wrapped themselves in strips of red cloth instead of blue as along the Nile. Never before had I seen so many charms, bracelets, anklets, beads and rings on single persons. From the noses of most of the women dangled large pieces of shining brass, the size and shape of large wide napkin rings. At the other side of the village I came to some very large trees. Under one of them was a great deep well. Donkeys with goat-skins and variously devised bags slung over their backs were waiting about the rim for water. An Arab policeman was on guard with a gun. I made my way through the throng and glanced down. It was an open top well, bricked, ten feet in diameter and forty feet deep with only a little water in one corner. Each one was trying to throw his or her bucket or skin bag into this at the same time.

THE HOUSE AT SINKAT.
Built by Dr. Giffen in the Summer of 1918.

(To be continued)

FOREIGN CORRESPONDENCE

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

HAPPY NEW YEAR!

But remember I am saying Happy New Year to you, the readers of the Magazine, over here in Egypt in the month of September! And don't think that I am anticipating January first, 1920. Nothing of the sort. I am merely saying Happy New Year in unison with the Copts and the Jews and the Moslems all who have been celebrating their New Year's Day in the month of September. And not any two of them on the same day either, so you see that we have plenty of variety out here in Egypt. It would be interesting to explain all about these various New Year's Days, but that would mean some study on my part and as we are getting ready for our Bible Women's Conference which is to begin in Tanta on tomorrow I need to be studying along the lines of the Conference subjects instead, so we will reserve this line of investigation till another time.—M. Finney.

THE BAIRAM HOLIDAY.

This is the name of the Moslem New Year's Day and as I saw a nice little description of the way the day was celebrated in the city of Alexandria in one of the Egyptian dailies I'll give you the benefit of it and then you can see how holiday makers enjoy themselves out here in Egypt and thus you may get better acquainted with our dear Egyptians.

"Crowds of Egyptians in gayest holiday attire filled the various open spaces in and around the city; and the East Harbour was particularly favoured, football, kite-flying, swing-boats (with music) and harmless horseplay being the order of the day.

"Little girls in gaudy costumes frolicking gaily on and beside the sea-wall, accompanied by their small brothers in new, or at any rate well-washed galabiehs (gowns) who seems somewhat sobered by their unwonted cleanliness. Here a joyous little group of three Arab maidens, gorgeously clad in vivid magenta frocks, sat chatting beneath a shrub in the French Garden; there a group of boys flew a much-prized red and green kite, keeping a prudent look-out for the policeman and the telegraph wires at the same time; and yet a little further on six girls respectively resplendent in bright pink, pale mauve, white with blue sash, orange, grass-green, and peacock-green with hair ribbons of substantial proportions, scampered along, all unconscious of their conspicuousness.

"The weather was all that heart could desire, the autumn sun being pleasantly tempered by a west wind, which, however, was not strong enough to raise too much dust (as is usually the case.)

"Even the temporary cessation of the tram-service (strikes are to fashion out here in Egypt as well as elsewhere) which must have seriously inconvenienced many would-be holiday makers, appeared to be a trial borne with Oriental resignation by the light hearted Egyptians, who crowded the native carts, commandeered the cabs, and did not disdain the humble donkey as an ever-ready means of transport. The military authorities had, of course, taken the necessary precautions but nothing like an organized political demonstration took place, the brass bands playing Egyptian airs and the excited crowds which accompanied them being almost as orderly as the turbaned sheikhs and top-hatted or tarboushed (the tarboush is the Egyptian red-cap or fez) functionaries who so punctiliously paid their visits of courtesy by "taxi" or carriage in the earlier part of the day.

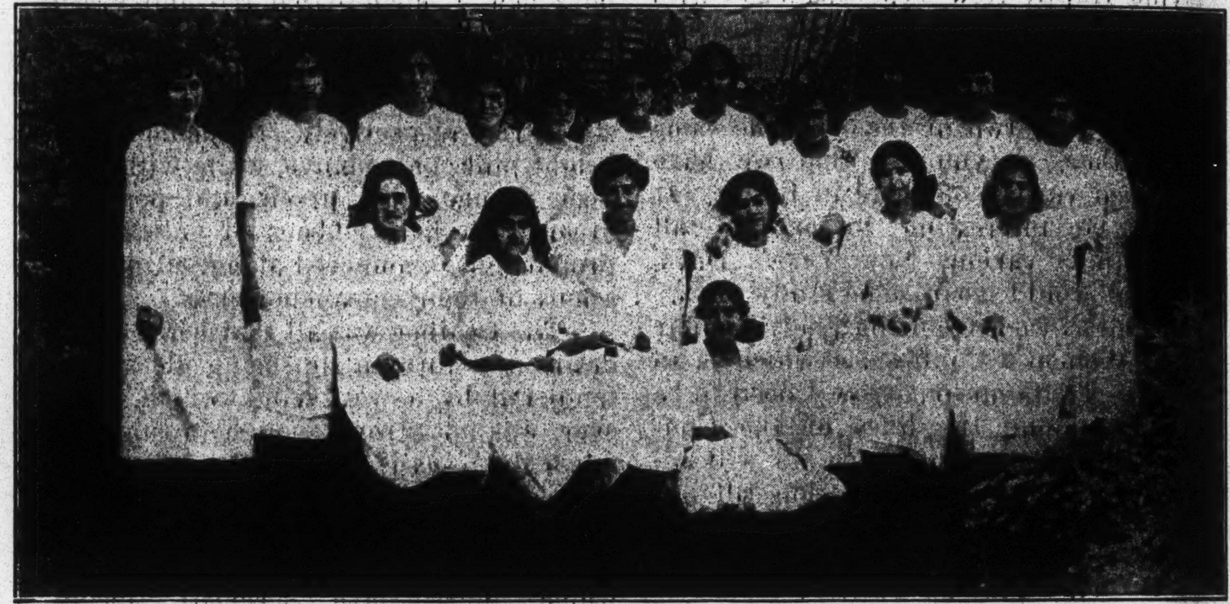
As the sun went down merry-go-rounds grunted forth all their familiar airs as they swung into motion, and home-going pleasure-seekers thronged the coffee-houses or lingered on the sea-front whistling or singing what was, doubtless, the Egyptian equivalent for the "End of a Perfect Day."

—M. Finney.

THE CUTTING OF THE KHALIG.

This is the old time-honoured ceremony which takes place every year to celebrate the rise of the Nile flood upon which the Egyptian crops are so dependant. As the report of this incident in the newspaper said, "It is a good thing for Egypt that the Nile-god does not follow the example of his earthly subjects and refuse to work. This year as every year the river has risen and is now enriching the lands with moisture and fertile silt.

This ceremony signifies the rising of the Nile to a certain height, when it becomes possible to fill the Cairo canals. In bygone days, it had reference to the cutting of canals for the autumn irrigation. It seems that there was some sort of a temporary dam built up at the time of "low Nile" and then this dam was "cut" or dug out with great ceremony with the result that the water spread all over the adjoining land like a lake. It is said that in ancient days this ceremony was accompanied by the sacrifice of a young virgin called "The Bride of the Nile." Lane in his tales of "The Modern Egyptians" tells the story like this: "In the year of the conquest of Egypt by the Arabs, something over twelve hundred years ago, the Arab General, was told that the Egyptians were accustomed, at the period when the Nile began to rise, to deck a young virgin in gay apparel and throw her into the river as a sacrifice, to obtain a plentiful inundation. This barbarous custom, it is said, he abolished; and the Nile in consequence, did not rise in the least degree during the space of nearly three months after the usual period of the commencement of its increase. The people were greatly alarmed, thinking that a famine would certainly ensue. What was to be done! The Arab General thereupon wrote a note to the Khaleefa in Arabia to inform him of what he had done and the Khaleefa replied briefly, expressing his approbation of the Arab General's conduct and told him on the receipt of the letter to throw a note



THE PRESSLY MEMORIAL INSTITUTE CLASS OF 1918, ASSIUT, EGYPT.
The largest class ever graduated from this Institution founded in 1865.

which it enclosed into the Nile. The Arab General did as he was told and the Nile, we are told, rose twenty-four feet in the following night."

The canal with the march of improvements, has for many years been filled up, being justly regarded as a breeding place for mosquitoes and an open drain, but the ceremony continues to be held at the place called "Fum-el-Khalig." Now if you readers ever read the Missionary Reports you will see that every year there is a report of the mission-work which is carried on in the district of the great city of Cairo called Fum-el-Khalig. So you can remember the district better, perhaps by knowing the ancient story of the "Bride of the Nile" and the Arab so-called miracle and so pray earnestly that the miracle of grace may work marvels in the lives of so many whose lives are meeting a fate worse than that of the little "Bride of the Nile." The word "Fum-el-Khalig" means "Mouth of the Canal."

It is interesting that this ceremony of the time of the Ancient Egyptians still remains. In its modern form, a gaily decorated barge is towed from "Kasr-el-Nil" (the Nile Bridge) to Fum-el-Khalig. The barge and steamer at the celebration in August this last summer was crowded with notables and officials, and having slowly proceeded against the strong current, reached the scene of the fete. Salutes were fired by a battery of artillery and under the presidency of the Governor of Cairo the due ceremonies were carried out. In the evening, a reception was held to the invited guests in a large pavilion erected on the spot, when some of the most famous Arab singers amused and delighted the crowd.

—M. F.

ILLITERATE VILLAGE CHIEFS.

If you read much about affairs of the Egyptian, you have doubtless come across the word "Omdah" and wondered just what it means. Well, it means "village chief." The above head-line was one which appeared in one of the Egyptian dailies. We cannot but give the Egyptian daily newspapers the credit of being plain-spoken. They have plenty to say about the needs of the country along all sorts of lines and especially along the line of the need of education. When the papers which the people read and have read to them begin to expose their own deficiencies, there is sure to be a change for the better and this is something to encourage us in our efforts to help.

Our newspaper friend spoke like this: "The total number of Omdahs or village chiefs in the country are 3,505 of whom 1,059 cannot read or write, or more than thirty percent. It is related that in a village in Lower Egypt $3000 was subscribed to form a municipal council, but when the Village Chief came to know that one of the conditions of membership was to be able to read and write, he fought the proposal and managed to have it set aside. But if the Village Chiefs, or Omdahs, are so ignorant the Sheikhs are worse (a Sheikh is religious leader). There are in the country 22,000 of these Sheikhs or religious leaders, of whom 15,200 are illiterate, or about seventy per cent. The Omdah and the Sheikh represent the Government in their village. They have in hand a certain amount of executive and judicial influence, and the Government takes great care in selecting them as the best men in their village. If such is the case with the best men as far as ignorance is concerned, the reader can imagine the condition of the rest. During the last ten years, the number of women who can read and write has not increased by more than one-half per cent. If the education of women goes on at this rate, we shall require 2,000 years before all the women in the country can read and write. As for the men the percentage during the period has been four per cent; at this rate we shall require 250 years before all our men can read and write. In Egypt, the statistics tell us the number of those who can read and write, but in other countries, they give the number of those who cannot. The standard, there, is knowledge; while here, it is ignorance."

DEEDS NOT WORDS.

The following under the above title is the harangue of another young Egyptian in another daily paper printed in Arabic and goes to show that there is really a new day dawned on us here in Egypt and our young men have awakened from the slumber of ages past. He speaks like this: "How many occupations are there in Egypt? Have the Egyptians banks, insurance companies, large stores? Who are the grocers in the villages and the large towns? In which restaurants and coffee-houses does one find cleanliness and comfort? To whom belong the picture show palaces? Do we follow the recent methods in agriculture? To whom belong the industries in the country? Has anyone introduced an industry particularly useful for the Egyptians? Have the Egyptians a small fleet of merchant ships? In whose hands are vital interests of Egypt? Where are societies which look after the health of the peasant and the workman? Where are the private universities, colleges, schools? Has anyone made scientific researches? Where are the hospitals and the humane societies which make the Egyptian feel that he is a member of a nation which has rights and duties. 'Egypt for the Egyptians' has no sense unless accompanied by deeds."

We missionaries truly rejoice that the young Egyptian is waking up to the needs of his country and to the privileges and duties which belong to the man of education and means. But we missionaries also realize that it is not enough for him to be awake. He needs to be awake to high ideals and the wisdom which is from above. Therein lies our New Call to be up and doing.—M. F.

STRIKES IN EGYPT.

We hear every day of a new strike, so that the strike has become a fashion that we are obliged to follow, as an Egyptian said one day to his fellows, in order to keep pace with European civilization.

It has been about seven weeks since the city of Cairo has had the service of the street cars or trams as they are called in this land. The town is very quiet and little trade is being done. The cab-men alone are busy and are reaping a rich harvest. The large shops are almost empty of customers. As people are having to rely as much as possible on the telephone a strain is thrown on the service and the temper of the operators shows some sign of being upset by the pressure.

There is much talk about the causes of the strikes. No doubt they are more or less connected with the cost of living. In so far as the present strike movement is connected with the economic position, its final settlement must be based on a just appreciation of what constitutes a "a fair living wage" and that must be determined by the actual level of prices.

Even we missionaries are coming up against this "fair living wage" question in our dealings with the Egyptian teachers and all the workers connected with the carrying on of the different branches of Mission Work all along the line.

The persistent complaint of the high cost of living today is, of course, extremely well founded. The market price of nearly all the necessities have increased to an extent even greater than 100 per cent. And we do not speak at random on this question as the following list which has been officially quoted will show, giving the increase in these particular articles since 1914. The price of beef has trebled since that time, potatoes cost eight times what they cost in 1914, and are hard to get; flour has trebled in price; butter costs five times what it cost in 1914; for the cheapest grade of muslin forty cents a yard has to be paid; a tarboush, the red cap or fez which every Egyptian man must wear and so be like other men, including our native workers, in 1914 could be bought for one dollar, now it costs three dollars and a half; shoes, costing two dollars and a half in 1914, now cost nine dollars. The list was rather a complete one but I quote only a few things to show that we are up against it here in Egypt about just how to arrange our appropriations. It goes without saying that salaries need to be raised. Holding to down to starvation salaries will not improve the quality or the number of our workers, unless it would be to emphasize the fact that we can trust the Lord to supply all needs.

—M. F.

OPHTHALMIA IN EGYPT.

A Modern Crusade.

No doubt the readers of the Magazine will be interested in the fight which is being put up against this disease of the eyes which has always been the scourge of Egypt and has been responsible for so much of blindness among the people. The following article was reprinted in The Egyptian Gazette from "The Hospital" and so I copy it for the Magazine.

—M. Finney, Ed.

In 1916 an article in this newspaper was devoted to the crusade against the ravages of ophthalmia which was being waged in Egypt. The campaign is of a permanant nature and the general staff, under the command of the Director of Ophthalmic Hospitals, Mr. A. F. MacCallen, F. R. C. S., depends on a process of attrition to wear down a scourge which is as old as the Pyramids. During the war, the forces fighting ophthalmia were cut down by the transfer of surgical personnel and equipment to Alexandria, to organize a temporary general hospital known as the Public Health Department Hospital at the suburb of Glymemopoulo.

In the year 1918 the stable organization of the hospitals permitted a more than pre-war standard of clinical material to be dealt with, when more than 90,000 new patients were examined, more than 900,000 attendance of patients were registered, and 54,000 operations were performed. The vast work was carried out at the 18 hospitals which have been established since in 1903 Sir Ernest Cassel made his gift of $200,000, which was the inception of the undertaking. Thirteen of the hospitals are specially designed and constructed for the sole purpose of ophthalmic surgery, the remaining five hospitals being travelling ophthalmic camps under canvas. The thirteen hospitals have been built at a cost of $275,000, which has been mainly raised in the towns and villages of Egypt by public subscriptions among the Egyptians themselves; they are maintained by public funds. It is interesting to learn, that, in spite of the recent troubles in Egypt, a sum of $50,000 has been raised for the construction of a hospital in the province of Qaliubia since the uprising of last March. This is eloquent of the desire of the Egyptians to procure ophthalmic treatment in the districts and of their regard for the disposal of the funds and the management of the hospitals by the Director. It was by the decision of Lord Cromer that the earlier hospitals were received under the wing of the Department of Public Health and strengthened thereby on becoming Government Institutions.

Treatment of Children.

The importance of obtaining treatment for babies and children attacked by ophthalmia is beginning to be recognized by the people. More than 7 per cent of all the patients treated were under the age of one year, and 39 per cent were under the age of fifteen years. School ophthalmic clinics are carried on at the Government primary schools and form a section of the Annual Report for 1918.

The personnel of the hospitals, except the Director, is entirely Egyptian, and the keenness of the surgeons in charge of hospitals is stated to be praiseworthy. It was these same surgeons who earned for the hospital for the wounded at Glymenopoulo the commendation of the Director of Medical Services previously referred to. These surgeons are drafted voluntarily to the ophthalmic staff after obtaining their diplomas at the Government medical school. They then undergo two post-graduate courses of lectures from the Director in succeeding years, while during the whole period of two years' novitiate, they are kept under the tutelage of the Ophthalmic Inspectors and are not allowed to engage in private practice. Their professional attainments are such that the Egyptian Society of Ophthalmology, which includes the European ophthalmic surgeons in the country, publishes an annual report and is affiliated to the Ophthalmological Society of Great Britian.

There is a special ophthalmic, pathological and bacteriological laboratory to which are sent for examination specimens of all tumors removed from the eye, and also every eye excised.

The total cost of the hospitals and ophthalmic campaign, including all expenses of administration, amounts to $160,000 annually.

It is generally admitted that the ophthalmic conditions of the townsfolk and peasantry have been considerably ameliorated during the last ten years; nevertheless, 14 per cent of all the patients seen in 1918 were found to be blind in one or both eyes showing that the ophthalmic campaign in Egypt is likely to be a long one, and to require the continuation of the ability and pertinacity with which it has been guided during the past sixteen years.

(Note:—The Magazine readers may wonder why I have given this rather technical article, but it is because I believe in the readers getting thoroughly acquainted with Egypt's needs and what is being done to meet them. —M. F.)

TO EGYPT VIA THE PACIFIC.

Few of our missionaries in Egypt have had an opportunity to visit our sister mission in India. Those of us who have done so will never cease to be thankful for the privilege. To be delayed for two and a half months, when we were weary of traveling and eager to reach our field of work, seemed at first a real trial. But missionary friends in India came to our rescue and helped us see and learn much of what our blessed Lord is doing through His servants in that needy field. To us it was a time of continued inspiration for service and of helpful fellowship with His saints in our Mission in the Punjab.

On reaching Egypt (after a journey which had lasted six months), I noticed many changes. I will mention a few of them.

Drunkenness is frightfully on the increase. Evidences of its ravages are apparent on every hand. What are we doing about it? Not as much as we would like to do, I assure you. Workers are so few.

A Temperance subject was being studied one day at a women's prayer meeting which meets in Miss Finney's house in Tanta. Because I was fresh from America, Miss Finney asked me to tell the women something of the work for Prohibition at home. The interest of the women was intense. One dear woman whose husband keeps a wine shop, asked for the prayers of the other women that her husband might quit the business that was only a curse to others. She, herself, is praying for Prohibition in Egypt. The women admit, however, that they pray for this without faith.

Dear sisters in America, you who know the blessings of Prohibition, will you not pray with and for your sisters in Egypt whose lives daily feel the curse of the drink demon?

It was my privilege to be in our Women's Convention in Pittsburgh when the vote was taken to establish the first unmarried lady missionary's home in Egypt. I sent up a fervent prayer of thanksgiving then. It was repeated many times during the fortnight I spent in this same home—Miss Finney's—soon after I arrived in Egypt. The women were constantly coming, whenever we were in the house. And not many of them went away without having had a lesson from the Word and a quiet time of prayer. Miss Ferrier is opening another such home in Beni Suef this week. It rejoices us to know that the women of our church at home are in earnest about providing these homes for our unmarried lady missionaries. It is a big step forward in our work for women in Egypt. The missionary often visits the home of her Moslem sister. When a heart-to-heart talk is desired, it must be in a place where there are no eavesdroppers. Those at home who labor in the Ministry of Intercession will be glad to help make our homes more and more a haven of refuge for our Moslem sisters.

Yours for His service,
MARGARET A. BELL.

A report has just come from Cairo in regard to the Girls' College where Miss Bell is the acting President and Helen Martin the acting Vice President, that all the places for boarders have been taken and that there are twenty-nine on the waiting list. I also understand that like conditions prevail in the Ezebekiah Boarding School, Cairo, and I can say definitely that the Boarding School here in Tanta is using every available space.

—M. Finney, Editor.

EVERY DAY TRAGEDIES.

The other day I read of the punishment of a man by several years imprisonment for having beaten to death his wife's son.

The very next day I was shocked to hear of the death of a bright, pretty little Coptic (Christian) girl, one of our promising pupils. She was sixteen years old, so of course could not go to school, but she was getting on well with one lesson a week, given to her in her home by the Bible woman. She always listened attentively to the Bible stories and could repeat each week the stories of the week before.

Several weeks ago she refused to obey some command of her father's, so he and her brother tried to beat her into submission. They succeeded so well that she was left lying in bed. As she did not seem to get better, they remembered that while they were beating her they had seen an afreet (evil spirit) come out of the kitchen and enter her body. So they sent for a sheikh (religious teacher) and after examination he found that the evil spirit was still dwelling within the girl and that it demanded a red dress and a piece of jewelry before it would vacate its dwelling place. After a time the girl was able to go about but she acted queer and repeatedly told the Bible teacher that she knew herself to be sick unto death. As she looked well, the teacher urged her to get rid of this notion. The very day before she died she met the teacher and said, "I know I am going to die." But as she still had her healthy color and had not lost in flesh, the teacher urged her to forget these thoughts of death.

The next day while passing near the house, the teacher was shocked to see the father rushing out of the house shrieking, "Hanim is dead, Hanim is dead." The teacher felt that there was no doubt the girl's death resulted from the terrible beating her father and brother had given her. I presume that from the blows on her head, a blood clot was formed, which finally reached a place it could not pass through and then the girl stopped living.

From things I hear and see every day on my rounds of the houses I doubt if more than one in a thousand of those who commit crimes in this land, ever suffers for his crime. The most of these crimes are committed by one member of a family upon another, usually the stronger upon the weaker, and the family hushes it up. Sometimes the weaker prevails, as in the case of a wealthy Mohammedan woman who concluded she could endure her husband no longer, so she poisoned him. Everybody knows about it, even the judicial authorities, but no action has ever been taken against her, I presume because she is wealthy.

The murder of little Hanim affected me very much because she was unusually pretty and winning in her appearance. Her large eyes always had a pleading look and she seldom smiled. Those eyes seemed to be pleading for sympathy, yet she never complained of her family. She had a bed-ridden mother who was very hard to please.

How one yearns to do something for these poor girls who verily do not call their souls their own. Who is going to "come over and help us" look after them?

Myra Boyd Bell,
Alexandria, Egypt.

Dear Readers of the Magazine:—

I am writing this letter early in November, but I am expecting that you will have the reading of it in the January number of the Magazine, so I am going to begin by wishing you all a Happy New Year.

Also I wish to apologize for the fact

that the Correspondence Department this month is all of my own production barring the quotations that I have made from different sources. All the ladies who were due to write for the Correspondence Department this month have been particularly busy and overworked in the schools, so I have been lenient on them, but we hope to hear from them next month.

With many good wishes for you all, I am yours sincerely,

MINNEHAHA FINNEY,
Tanta, Egypt.

I PROMISE.

I will try never, not even once, to meet the new day till I have spent some time alone thinking of my Lord.

I will try to make a habit of reminding myself each morning that Jesus definitely asked of His disciples to be perfect like their heavenly Father and to love one another as He loved them.

I will remind myself also that He was called Jesus because He saves His people from their sins and He is therefore able and willing to save me from the power of mine today.

I will try to make a habit of each day living a little bit of His life over again with Him. (When we can't see a friend we like to look at His photo. Each story of Jesus is a photo. Let us make it real by living the incident over with Jesus in our imagination).

I will try to make a habit of remembering the presence of the Lord. If He dwells within me my body is His temple; let us be the keeper of His temple. If He makes His abode with me my room is His dwelling. Let me keep it as I would do were He my visable guest for only a day. If He never leaves me He is a listener to every conversation; let me try to make Him glad by trying to take His part in every conversation—letting Him borrow my lips to shed love and happiness around me, and laughter and all that is good.

I will try to return some good for every unkindness done me.

I will try every day to minister to some one whom I am not compelled to minister to, because these are things He used to do, and does.

The above resolutions are those which were taken by the Bible women and we missionary ladies who are associated with them, at the time of our Annual Conferences which were held during the month of October in different localities in Egypt. Miss Rena Hogg was the leader of these Conferences and I can testify for the Conference in Tanta that it was wonderfully helpful to us all. Our Conference here in Tanta was held the first week in October. During the month of September I had all the Bible women in my district here with me at the headquarter's house for a month of Special Bible Study. We spent the forenoons in Bible Study and the afternoons in practical work, and I personally felt that it was a month of rich blessing. This year the Bible women are giving in their house-to-house visiting lessons in the Parables of our Lord. A series of these lessons has been prepared for them with a few simple comments. During our month of Bible study we studied these lessons giving attention to the best method of presenting them to the women they teach.—M. Finney.

THE CHURCH PAPER FOR THE CHURCH IN EGYPT.

Its name is the *Huda*. That is an Arabic word meaning "Guide." I thought it would be nice if the Home Church would know that the Huda is full of very good reading matter these days.

At the Summer Meeting of the Association the Evangelistic Board brought in a well-thought thorough recommendation for special Evangelistic work during the year, making special effort during the months of November, December and January. We realize that if this campaign is to be a success, it must have the very fullest and heartiest support of the Egyptian pastorate and eldership. So we are seeking to hold before the church an ideal realizing that its carrying out must rest very largely with our Egyptian brethren.

Preparation for this campaign includes the publication of articles in the Huda emphasizing the need of such a reviving; and the issuing of pamphlets on such subjects as "Deepening of the Spiritual Life," "Soul Winning" and "personal Work." These subjects have also been handled in the Huda and I for one can testify that we are finding them a wonderful help in stirring up interest in this campaign. This campaign was also the center of all the talks and prayer at the Annual Prayer Conference which met in Minieh, a town in Middle Egypt, during the month of September.

Already Special Meetings are being held all over the country in connection with this campaign. This last week, meetings are being held in Benha. We hope later on to give the readers a good account of this year's Evangelist Campaign, in the meantime we want you all to pray for revival in the Egyptian Church.

Dr. Kruidenier is editor of the Huda.

M. Finney.

WHAT THE PRESS IN EGYPT SAYS ABOUT TEMPERANCE.

The following is quoted from an article in the Mokattam, one of the Egyptian Dailies: "The leading nations in Europe are engaged in elaborating laws for the abolition of the sale of alcoholic drinks, not only for economic reasons, but also for the sake of temperance and health. Experienced doctors and sober-minded people have written volumes on the subject, and they still raise a hue and cry in the press and by means of lectures and speeches, suggesting the removal of alcholic drinks. We all know what the United States and some parts of Europe have done in this respect. This has been done by highly cultured people in cold climates, where the use of wines is not as harmful as it is in hot climates. Is it not necessary for us to follow the good example of those peoples in abolishing the use of that poison in this country? I accordingly propose that alcoholic drinks should be forbidden in Egypt. This proposal, however, is not a new one, for I made the same suggestion a year ago to his Highness the Sultan and the Prime Minister, who approved of it. At the moment I would only repeat the resolution, trusting that it will be backed up by the authorities, theological quarters, and all those who have true patriotism."

"In all civilized countries there are societies for fighting intemperance, and some of them have succeeded in persuading their government to prohibit the use of alcoholic drinks. Is it not advisable for Egyptians to set us such a society for the same purpose, especially Egypt ought to lead the way in this. I ask everyone who approves of this idea to write his views on the subject, so that the scheme may be brought into effect."

The day after the above comments appeared in one of the Egyptian dailies, the following appeared commenting on the above and giving some information: "We Easterners naturally hate intoxicating liquors, though our lineage is connected with Noah of our primitative forefathers.

"This dislike has taken root in our natures, because Islam, which is the religion of the majority of the East, forbids alcoholic liquors, and this has produced effects on the followers of other religions. But when recent civilization prevailed, and people became less attached to the commandments of their faiths and national morals and traditions, intoxicating drink gained ground, especially the varieties manufactured in Europe, which are stronger than Eastern alcoholic liquors. The following figures represent Egypt's imports of intoxicating liquors during the last five years: In 1914, $1,541,980; 1915, $2,309,455; 1916, $557,280; 1917, $2,968,090; 1918, $3,981,640. The great difference which shows itself in these figures, is purely due to the fluctuation of prices in Europe, and mostly due to the large number of British troops in Egypt. Good example in regard to the use (or non-use) of drinks is as effective in this matter as in other social matters. It is true that it is an instinct in man to incline to the use of intoxicating drinks as he inclines to gambling, or such habits easily acquired such as smoking, but there are degrees between taking a cup of alcoholic drink and indulging in drinking to a state of intoxication. People in Europe formerly drank more than they do now, and intoxication was prevalent among them, but as the upper classes showed their reluctance to become intoxicated, the middle and common classes followed their example, with the result that it subsided. The King of England and some of the prominent ministers of the Allies and their leading commanders gave up the use of drinks in their palaces and homes during the war for the purpose of giving a good example to the people."

The readers of the Magazine in persuing the above, will remember that I am quoting from the Egyptian daily papers and thus giving you a chance of seeing the attitude of Egypt on this question. There is much increase in the use of intoxicating drink in Egypt, following the bad example which has been set to them by foreigners, but it is encouraging to read such articles in the daily newspapers agitating a reform.

As a Mission, of course, we take opportunity to help in every such reform movement and this temperance movement here in Egypt, while it has not yet become a very active one, yet there is an opportunity of doing some very effective work on the lecture platform and in the distribution of literature. There is a great field before us to produce the sort of literature to be distributed. Literature and work by means of the press is more and more becoming an arm of power here in Egypt, for evil as well as good, and it is up to us as a Mission to use this opportunity while it is ours.

M. Finney, Editor for Egypt.

EGYPT'S FOREIGN TRADE.

I have wondered if the readers of the Magazine would be interested in a matter of this sort. I have a notion that you would so I am going to give you the benefit of some extracts from a report of the foreign trade during the month of last July.

—M. Finney, Editor for Egypt.

"An increase of $8,814,305 in Egypt's exports in July as compared with July of 1918 is largely accounted for by the heavy raw cotton shipments, which were of a total value of $16,219,550 as against $8,409,590. The average price last July was $40.50 per ton as compared with $36.50 in July, 1918.

"The total exports from Egypt during the month under review was of a value of $18,479,220. During the same time the imports totalled $18,082,265.

"The most notable fact regarding the import trade is the continued progress by the United States in their markets, coming second on the list with a total of $2,077,515 as compared with $35,000 in July, 1918. Imports from Great Britian show a comparative decrease. Japan also lost ground.

"Great Britian took over $10,000,000 worth of the total exports last July as compared $2,500,000 in July, 1918.

"There was a very large comparative increase in the imports last July of food stuffs. One striking exception was sugar, only $355 worth of which entered the country. Tea imports were on an almost equally decreased scale. Coffee imports on the other hand rose from less than $45,000 to over $475,000. The figures relating to coal imports are interesting as they show that whereas 34,101 tons of a total value of $1,717,650 arrived in July, 1918, 39,238 tons arrived last July the total value of which, however, was only $805,410. That is to say the average price of coal per ton in July, 1918, was slightly over $50 whereas in July last it was only $20.50. Cotton piece goods imported in July, 1918, totalled $4,513,680 as compared with $8,326,250 in last July."

EGYPTIAN POST OFFICE.

I was much interested in reading a report of the Postmaster-General, Egypt on the working of the Post Office, so I am going to give you some extracts from this report as I am sure you readers of the Magazine will be interested in what is said, at least, about the Foreign Parcel Post Service and the United States and some of you over there try to induce the Administration in the

United States to lend an ear and establish facilities for the transmission of parcels from America to Egypt.—M. Finney.

Shortage of freight for goods from abroad, combined with the increased popularity of the cash on delivery system with local merchants, gave an enormous impetus to the parcel service. During the past year the increase was about 30 per cent.

C. O. D. parcels with Great Britian increased by about 42 per cent and fewer complaints are being received as the local merchants learn how to use it. The increased exchange with France is noteworthy, while that with Japan which has, of recent years, made great use of this service, shows a marked decrease, probably due to easier freight conditions.

At intervals during the past twenty years this Administration has approached the postal authorities of the United States of America with a view to the creation of facilities for the transmission of parcels from America to Egypt. During the last stages of the war parcel matter in large quantities commenced to arrive in Egypt from America by Registered Letter Post. Neither Postal nor Custom regulations permit of articles of a marketable nature entering this country in the guise of registered packets, and the need for regular parcel post facilities was emphasized. The Diplomatic Agent and Consul General of America in Egypt is taking a keen interest in the matter, and it is hoped that an early solution may be found of difficulties hitherto deemed unsuperable.

N.B.—We missionaries certainly hope that a system of parcel post will be established between America and Egypt. It has been a great inconvenience to us all these years not to be able to have parcels sent out from home, so we are looking forward to the time when this step will be taken.—M. F.

INDIAN SOLDIERS.

The Cantonments for the Indian Soldiers here in Tanta are directly opposite the house in which I live. Their bugle call at five-thirty in the morning is my signal for arising, their tom-toms in the evening, while often rather monotnous, yet keep one from forgetting that the Indians are near-by. Their gala-days furnish us plenty of amusement as they seem to take great delight in dressing up some of their number in gay attire for some sort of a folk-dance and song. Their light-hearted gaiety at all times, as they run about the camp (they always seem to run rather than walk) has quite won my admiration. How I have longed for some Indian missionary to happen along this way so as to give them a message! Very few of them seem to know English. They get a little smattering of Arabic, but not enough to use in a conversation.

—M. Finney.

AT LAST!

"The long looked for party of missionaries" has arrived. The past week has been one of rejoicing for us all. We are indeed happy to have our old-timers back again and our welcome for the "new missionaries" is warmer than the weather they found when they arrived in Egypt, and I suppose the "American teachers" in the party got a peculiarly hearty welcome by all the poor over-worked "school folks" who have been anxiously awaiting their arrival all these weeks. Here in Tanta we have been much cheered by the arrival of Dr. and Mrs. Philips and Harriet. The house difficulty, that is, when it comes to renting a place to live in has been a very serious one these days in all these Egyptian towns, but the Lord seems to have had a hand in directing us to a most suitable residence for the Philips' and so we are indeed thankful. And now they have gone up to Luxor to see old friends and to get their household goods and, we hope in a week's time they will be settled in our midst.

—M. F.

INDIA.

Mrs. Chas. Stewart, Rawalpindi, India, Editor.

Our annual mission meeting this year has been an unusually helpful one. During the days of special devotional meetings we had laid upon us very special burdens of prayer and praise. I wish we could express to you something of the encouragement which came to us as we heard of what you of the Home Church are doing. We see in the "407" Movement God's wonderful answer to the new vision He gave us and the burden of prayer He placed upon us seventeen years ago when we were led to ask for one missionary for each 25,000 people in our field. We were also shown some of the great needs for prayer in connection with the possible results of this Movement upon the the church here. Might we ask you to join with us in earnest prayer that the Punjab church may also catch something of this new missionary vision which has come to you and that she may be ready to share with you the burden and privilege of reaching these hundred of thousands of unevangelized. Also we were led to see very clearly the great need of prayer that hundreds of spirit-filled Indian workers might be "thrust forth" to aid in this great advance which you are undertaking.

Again and again we were led to praise because of God's marked care over us—the Punjab church—and His work in time of special anxiety and danger. We are so grateful that the Punjab Christians were wonderfully loyal when mobs and riots were rampant.

A pleasant feature of our annual meeting was a social evening, Thursday night of business week. At that time we had with us Mr. and Mrs. Frank Llewellyn (nee Eleanor Holliday of our own mission) while we felt regret at giving up Miss Holliday to another mission we rejoice in her happiness and wish her and her husband every joy and success in life and service. Mr. Love of the Presbyterian mission, a number of Scotch missionaries, and other friends were also with us and added much to the pleasure of the evening. It afforded us great pleasure at that time to celebrate Miss McCullough's completion of forty years of fruitful service in India. Dr. Porter in a very happy way expressed our kindly feelings toward Miss McCullough's life and work among us and presented her with forty new rupees, concerning which he said that if their weight could have been given in diamonds our love and appreciation would still be inadequately expressed.

The time spent here has been so profitable to us all. We are going back to our own stations with new hope, enlarged vision, stronger faith, and truer purpose to serve Him more acceptable. We know that He is able and we just praise Him.

HAZEL BENNETT,
Sialkot.

"Double Our Membership"

1919 1920
42428 x 2 = 84856

THE NEW WORLD MOVEMENT
OF THE
UNITED PRESBYTERIAN CHURCH

With God
All Things
Are Possible
Mark 10:27

TO HELP MAKE THE WORLD NEW

Without Me
Ye Can
Do Nothing
John 15:5

MRS. MARY CLOKEY PORTER, Editor of This Department.

A NEW YEAR RESOLUTION.

LET US RISE UP AND BUILD. NEHEMIAH 2:18.

Never in the history of the world have there been such pleading calls for God's people to enter into active service, as today.

God is calling to old and young—to rich and poor—to high and low—to help in the building up of His kingdom. He has opened wide the doors of all nations, and He is waiting for His people to enter and occupy for Him.

God could but speak the word, and a nation would be born in a day. He could command His angels to go forth and tell the glad news of salvation to the ends of the earth, and they would obey Him. He could write the gospel story on the heavens, where all men could read it, but in His great wisdom He has given the gospel—the greatest of trusts—into the hands of His own people, and to them Jesus saith, "Go ye into all the world and preach the gospel to every creature." Reader, that little word, YE, of two letters, means every one who is a follower of Christ—it means you.

In this, the first month of the NEW YEAR every member of our United Presbyterian Church is called to do his and her part in soul winning.

God, in His wonderful providence, has raised up the New World Movement for such an hour as this. He it is who is making it such a great inspiration to the whole Church, to obey the command—"RISE UP AND BUILD."

Is this command only to Christian men, or is it to women also? The prophet Isaiah answers, "Rise up ye women that are at ease, hear my voice ye careless daughters; give ear unto my speech."

May we not learn from this, that God is not alone calling the women of our church who are already in active service, but He wants every one whose name is upon the Church Roll at work for the extension of His kingdom?

Is He not at this opening hour of the New Year specially calling us all to come up NOW to the help of the Lord against the mighty forces of evil, and to help through this New World Movement?

God has a plan for your life. He has a place for you to fill in this new method of work that no one else can fill.

Do You Desire to Find Your Place and to Fill It?

1. Trust God's wisdom to guide, for He knows. Philippians 2:13.
2. Accept God's plan for your life. Ephesians 2:10.
3. Obey the known will of God. John 7:17.
4. Acknowledge God's ownership in your life. 1 Peter 4:10; 1 Corinthians 6:19, 20.
5. Study the needs of the world. John 4:35.
6. Pray that the Lord will thrust out laborers. Luke 10:2.
7. Saturate your minds with God's thoughts. Psalm 19:7-11.
8. Receive and obey the Holy Spirit. Luke 11:13; John 16:12-15.

—Rules gleaned from a leaflet.

A CALL TO PRAYER.

The Federation of Women's Boards of Foreign Missions, and the Council of Home Missions, have designated February 20, 1920, as the United Day of Prayer for Missions, in place of the previously observed Day of Prayer for Foreign Missions in January, each year, and the Day of Prayer for Home Missions in November.

All City Federations and Inter-church Missionary Unions should plan to observe this day. Scatter the knowledge of this day as widely as possible. Call the attention of pastors, requesting that notices be inserted in church bulletins, and mention be made from the pulpit for at least two Sabbaths before the Day of Prayer. After January first, programs can be procured from any denominational Women's Board, from the Council of Women for Home Missions, or from Miss M. H. Leavis, West Medford, Mass., agent for the Federation, at cost of one cent per copy. Cards suggesting preliminary prayer for free distribution, will be sent in any quantity that can be used to good advantage. Order at once.

PRAYER is the greatest avenue of SERVICE. If doors are to be opened, if workers are to be sent forth, if money is to be found, if victory is to come to Christ's cause, then the community, the church, the family, you, I MUST PRAY.

(See Literature Department of Magazine for instruction to the United Presbyterian Missionary Societies, for orders for above).

IMPORTANT NOTICE.

The New World Committee of the Women's Board will send out early in January, a message in leaflet form, bearing on women's part in the New World Movement, to the 90,000 women of the United Presbyterian Church.

A package of these Messages will be mailed in care of the President of every Senior Missionary Society in the Church, for free distribution.

The desire of the Women's Board Committee is to have every woman in every congregation to receive a copy and to have her keep the "Panel" accompanying it, in a prominent place in her home, as a constant reminder of the great New World Movement being carried on in the United Presbyterian Church.

In case any woman fails to be supplied by the President in charge, ASK HER FOR A COPY. If her supply is exhausted, order from Women's Board, 905 Publication Building, Ninth St., Pittsburgh, Pa., promptly, as the number reserved for an emergency is limited.

NEW WORLD COMMITTEE OF THE WOMEN'S BOARD.
Mrs. Mary Clokey Porter, Chairman.
Mrs. Ada Kerr Wilson.
Mrs. D. J. Brown.
Mrs. I. H. Milliken.
Miss Ida B. Little.

WINNING OTHERS.

By Mrs. O. H. Milligan.

Are you planning special services in your church this month? If so, pray that they may be meetings full of the Holy Spirit, reviving and quickening members and converting others to Christ. If many are to be reached, much personal work must be done.

Not long before Jesus left the earth He said to His disciples, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations—and lo, I am with you always, even unto the end of the world." This was given to the eleven at that time but it is just as binding on us today.

Christ has given us the commission to tell all the world of Jesus—Jesus Who suffered and died that all might be saved.

Have we realized that He saved us for a purpose? Saved us that we might bring others to know Him as their Savior.

He is counting on us to do this, for He said, "Ye are my witnesses, both in Jerusalem, and in Judea and Samaria and unto the uttermost parts of the earth." He tells us where He wants us to begin our work for Him, first at Jerusalem, in our own homes, to bring those near and very dear to us to know Jesus; then the circle widens—Judea—we are to witness to our neighbors, to our friends, to our acquaintances. The circle still widens—Samaria—we are to reach out and tell those of other nationalities in our country that Jesus died for them, too. Our part is not finished until we either GO, or HELP GO, or LET GO even "to the uttermost parts of the earth."

We always expect our pastors and our missionaries to bring others to know Jesus. It is their work. Have we ever felt that it is our work, too? Have we felt responsible for the salvation of those round about us? Nevertheless the commission was to every disciple. Have we as Christian women accomplished what He expected of us? How many have you lead, to know Jesus as their Savior? Have we witnessed for Him in our homes, in our communities, among our friends?

Are there many rejoicing in the love of God today, because we have pointed out the Way?

How can we become witnesses for Him? We must know Christ ourselves. We must first know Him, if we would be channels of blessings to others. We must know our Bible, it is our book of rules, our guide book—know it and use it in bringing others to Jesus.

We should know the individual. Study our friends and know their view point; find the way to interest them, never going to them in our own strength but always relying on Him Who has promised, "Lo I am with you, always."

We should know how to pray. Christ taught us by His example, to be in constant communication with the Father in heaven. When the crowd pressed and when the crowd clamored, He went apart and prayed and came back refreshed, ready to point out the true way.

How should we go to those out of Christ? Go in love. Let them realize that we love them and we have happiness in Jesus, and we want them to have the same joy.

We should go in Christ-like spirit, go in humility, not boastful but humbly acknowledging that we ourselves are sinners, forgiven, and testifying that He wants to be their Savior, too.

We should go in boldness, confident in Jesus, that every promise He has made He will fulfil—able to say, "I know in whom I have believed."

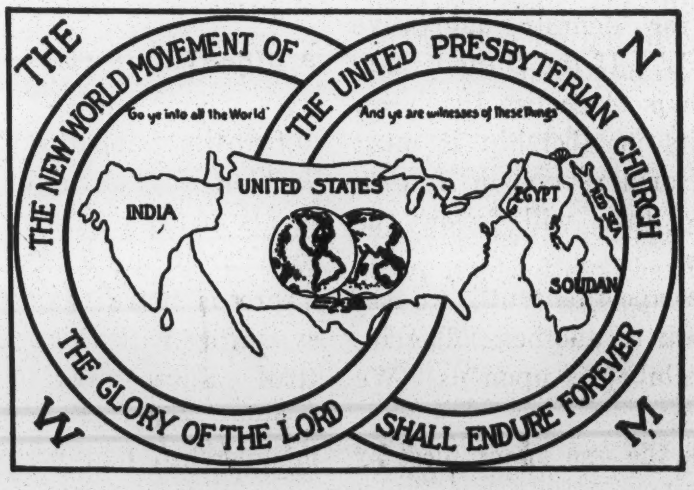
We should be patient. We must not become discouraged, if Jesus is not accepted each time we present Him. In many cases we may have to witness often. Objections and excuses will be offered, but we must not become impatient, but be ready to answer these with His word and a smile, never giving up until they have accepted Jesus. We must pray for them and talk with them of Jesus, telling them what He is to us. How much easier it is for us to talk of everything else, rather than of a personal relationship with Him.

At this time when the whole church is praying for those out of Christ, may the women realize as never before, that we have a duty to perform, that Christ is counting on us to bring those round about us to Him.

Our missionaries are going into difficult places in our home-land and to India, Egypt, and the Sudan, to tell those who sit in darkness that Jesus Christ is the light of the world. Have we told those in our homes, those who live near us, those with whom we could speak every day, that Jesus wants to come into their lives and dwell with them?

Shall we not do this for Jesus' sake?

1920


THE
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W
M
THE NEW WORLD MOVEMENT OF
THE UNITED PRESBYTERIAN CHURCH
"Go ye into all the World"
"And ye are witnesses of these things"
INDIA
UNITED STATES
EGYPT
RED SEA
SOUDAN
THE GLORY OF THE LORD
SHALL ENDURE FOREVER

1920

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

TODAY.

It is neither yesterday nor tomorrow we are called to give our hearts to Christ and be His in service. Any thing we have failed to do is no asset in the making of our lives. Regrets bring little comfort, they are only fit for warnings of the future.

The future holds only a hope not an action. If we are intending to do well it must be today. "Today if ye will hear His voice harden not your hearts."

We grow hard by delay, by indifference and how great the regret, the pity of it is it will avail little comfort to talk of misspent lives.

Our church is now offering the most urgent invitations to its membership to duty. The program is sufficient for every one to have a part. It is not for any entertainment, the task is most serious. We must in a great self-denial spirit consent to the duty affixed to every condition of service. The church is called upon to perform its vows.

During the month of January there is to be two weeks of *Evangelistic Meetings,* characterized by prayer and personal work. Two weeks in which there must be the most consecrated effort to win souls into the Kingdom. There will be something for every one to do.

"The time for definite aggressive action is at hand." If the United Presbyterian Church is to realize the blessings awaiting its membership it must realize the need of a revival in its own membership and then will follow the winning of souls.

We can not escape this truth, we can not shift the task to another. The individual responsibility is upon us. We must face it today.

The church is the one agent blest of God to be a witness to the unsaved world. Through its membership's loyalty, stupendous obligations may turn into great blessings. Do we want this experience? Will we get ourselves ready at once for it—today?

The entire membership is invited, is expected to engage in this important task.

* * *

The apostles of the risen Christ, go forth,
Let Love compel;
Go and in risen power proclaim His worth,
O'er every region of the dead cold earth,
His glory tell.

Tell how He lived and toiled and wept below,
Tell all His love;
Tell the dread wonders of His awful woe,
Tell how He fought our fight and smote our foe;
Then rose above.

Tell how in weakness He was crucified,
But rose in power;
Went up on high; accepted, glorified,
News of His victory spread far and wide,
From hour to hour.

Tell how His kingdom shall through ages stand,
And never cease;
Spreading like sunshine over every land,
All nations bowing to His high command,
Great Prince of Peace.

—Selected.

* * *

A DISASTROUS FIRE AT FORT MORGAN, COLORADO.

On the Sabbath day, November 30, without any warning, the dreadful elements of fire destroyed the United Presbyterian Church at Ft. Morgan, Colo. There is more than ordinary grief in sympathy with this loss. It was a beautiful edifice suited to the needs of the people. The great hospitality of its membership had invited The Women's

General Missionary Society Convention for 1920. Now it is impossible to carry out the plan—until 1921.

The Women's Board will receive invitations for the Convention of 1920 and surely will have a ready response from some presbyterial able to take care of this important meeting. Write at once to Mrs. J. D. Sands, President of the Women's Board, 123 Roup St., Pittsburgh, Pa.

As we go to press word has come from Youngstown of the cordial invitation extended for the Convention of 1920.

* * *

THE CENTENARY OF MEDICAL MISSIONS.

The Committee of Reference and Counsel of the Foreign Missions Conference of North America has appointed a special committee of one hundred to arrange a suitable celebration of the one hu dredth anniversary of the establishment of Medical Missions.

In 1819 Rev. John Scudder, M. D., sailed for India and began his work as a medical missionary. Fifty years later in January, 1870, Clara Swain, M. D., went to India to begin medical work for women and children. We celebrate therefore a Jubilee as well as a Centennial.

The celebration will not take the form of a drive or a campaign, but will be educational. Interesting items and articles will appear in the press and an attractive program has been arranged for union meetings which it is hoped may be held throughout the country during the latter part of March. The complete program may be obtained after February first from Mr. F. P. Turner, 25 Madison Ave., New York City. It will include valuable historical material arranged by Mrs. Caroline Atwater Mason, a telling interview with Rev. C. H. Patton, D. D., who has just returned from the Orient, a capital dramatic presentation, "The Doctor's Dilemma," by Mrs. R. C. Cronk, and an appeal to youg men and women for service, by Helen Barrett Montgomery, with other interesting features.

Mrs. H. W. Peabody,
Beverly, Mass.

* * *

BABY'S THEOLOGY.

By F. M. N.

A little four-year-old with curly head,
Spoke, as she nestled in her tiny bed.
"God, there is room for you!" she softly said.

I wonder—when the years are multiplied—
Will there be room for God still at her side?
If so, our Father will be satisfied!

* * *

A NEW YEAR'S MESSAGE.

The first day of the year is always a solemn time to anyone who meditates. It is a reminder that time is fast passing, and to most people there can be at best only a few more. We try today to cover our regrets by anticipations. We look for tomorrow to be an apotheosis of yesterday, and the coming year as a happy development of the past. But time doesn't move that way. Each day and each year is an invisible space in the evolution that began with the creation, millions of years ago. And so, if we want to see what 1920 is going to be, look at 1919. There may be little whirls and eddies on the surface, but we land at the end on the level from which we started. The logic of events is not in the hands of Agamemnon, Caesar or Napoleon. They are gone and the world adjusts itself to its old levels.

But there is a way by which a man makes his own world and builds it solid upon passing events. And he builds it as God built the universe—"out of things that do not appear;" not out of the faults, misfortunes, regrets, tumults, trials of the past year, but out of the aspirations of the spirit to live one's own life truly, sincerely, courageously and nobly. That is the only way to make 1920 better than 1919. Let the dead past bury its dead; let the future assert itself and live. Progress does not move in phalanxes, but in individualities and what they say and do the year will be. The year 1920 will be made up of yourself and your impulses, with a few friends on the side.—Ex.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

O GIVE THANKS!

What! Give God thanks for everything—
Whatever may befall?
Whatever the dark clouds may bring?
Yes! Give God thanks for all.
For, safe He leads thee hand in hand,
To thy blessed fatherland.

What? Thank Him for the lonely way
He to me hath given,
For the path which day by day,
Seems farther off from heaven?
Yes! Thank Him, for He holds thy hand,
And leads thee to thy fatherland.

Close, close He shields thee from all harm:
And, if the road be steep,
Thou knowest, His everlasting arms
In safety doth thee keep,
Although thou canst not understand,
The windings to thy fatherland.

What blessing thinkest thou that He,
Who knows the good and ill,
Keepest back—if it is good for thee,
While climbing up the hill.
Then—trust Him, and keep fast his hand,
He leads thee to the fatherland.

—Selected.

A PLEA FOR THE TWELVE.

The reading of a leaflet written by Mrs. E. C. Cronk, with the above title, started a string of questions, that are pertinent at this the beginning of the new year of service, in the Women's Missionary Societies.

Reader, how many hours did you spend at the meeting of your own Missionary Society during the year 1919?

In how many was your voice heard in prayer?

In how many did you assist in the program?

How many indifferent women did you invite to accompany you?

How many did you call and take to the meetings?

How much did you increase your contributions to help support new work?

Did you double your regular Thank-Offering, as you recalled the wonderful blessings of spared lives, of lack of "drives" for war needs, of absence of epidemics, and of prohibition in sight?

Mrs. Cronk puts her plea for attendance at missionary meetings in the following striking way: "8,748 hours in the year; 12 for the Missionary Society; 8,736 balance on hand."

"It is not much to ask—12 from 8,748—yet it is more than most of us give. We need givers and we need service, but the most discouraging thing to missionary leaders is the small attendance at the monthly meetings."

Mrs. Cronk's plea is: "Make twelve engagements for the year. Set aside one hour each month NOW. Write down the date where you will see it, and not forget it. Hold these engagements sacredly above petty interruptions and flimsy excuses. Plan definitely to attend the twelve meetings of the year."

We would add: Ask God to help you to do your whole duty to your society and being with January meeting.

GO FORWARD!

In striking tones God is calling to His people today, "Go forward! Have not I commanded thee?"

The task He sets before the church, calls for renewed consecration of life, health, strength, time, talents and means—yea, everything that He can use in the building up of His Kingdom.

In definite work, some can use their time; some can use their talents; some can use their voices; some can use their pens; some can use their example; some can use their means. All can do something. Not one should be found a "slacker" in the United Presbyterian Church we love.

A New Year Wish.

May the women membership of the church be found faithful to their privileges and opportunities during the entire twelve months of 1920. Then and only then can we be able to report at the close of the year: Double membership in societies; double subscriptions to the Magazine; double interest in missions; double contributions in the treasury; double Thank-Offerings over previous year; double number of souls saved.

1920 Queries:

1. What would be most pleasing in God's sight during 1920?

To have His people ascend to the highest degree of gratitude for His daily mercies and blessings, that they have ever experienced.

2. What would help His people to reach that high plane, where they could say with the Psalmist, "I will bless the Lord at all times, His praise shall continually be in my mouth." "Every day will I bless Thee?"

A Thank-Offering box in every home: Every inmate a grateful giver: Every offering given in prayer. Every gift the best. How many families will try it?

Casting in Her All.

The story is told of an old black heathen woman who lay in a hut so filthy that when the missionary went to see her she could scarcely believe it contained a human being. The doorway was so low a dog could not enter without having his back scraped. She was ill in body, but more ill in soul. "I asked you to come," she said, "because your God answers prayer." The missionary and the evangelist visited her several times and the light began to break—the Light that gives Life. She became a new creature in spirit, though rapidly nearing the close of her earthly life. The last visit found her fumbling with the filthy rag wound about her head, from which she extracted a shilling, and handing it to the evangelist, she said: "Go and give that to the missionary and tell him it is a Thank-Offering for the joy of salvation." This poor woman gave her all—what are you and I giving day by day as our Thank-Offering for the joy of salvation?

NEW! NEW! NEW!

Was there ever a time in the world's history when the word "New" has been so universally used in connection with nations, with communities, with churches, with families and with individuals, as today?

New Year once claimed pre-eminently the word "New" but in the present year, it must lend its title to all varieties of efforts and organizations, especially to such as are connected with the building up of Christ's Kingdom.

The word "New" in itself is an inspiration. But when connected with such efforts as are being put forth by the New World Movement of our own United Presbyterian Church it has a significance far beyond the insight of any human mind: only the Divine mind can fathom its depths.

Even in this, the beginning of the New World Movement, God has put "A new song in our mouths, even praise to our God." Psalm 40:3.

Through faithful prayerful efforts of the entire church, may not our Zion "Be called by a new name, which the mouth of the Lord shall name?" Isaiah 62:2.

May not all congregations, collectively and individually, then claim the promise, "I will give you one heart and will put a new spirit within you, and ye shall be my people and I will be your God." Ezekiel 11:19, 20.

Alas! What will he say of those who withhold their help in this hour of the world's need?

A TIMELY MESSAGE TO PARENTS.

During the month of January, the New World Movement in its evangelistic efforts, will be seeking for the young men and women of the church to consecrate their lives to some definite work for their Lord. From the Scriptures we learn, that "God has a plan for each life, and a place for each life to fill."

What part have you, as parents, in the

life decisions of your sons and daughters? Is it not the largest of any human agency? God calls you to be faithful stewards of your family life, as well as of your time, or talents, or your means. Are you holding your sons and daughters ready to respond to God's call for your dearest and best, as did Abraham of old?

Parents! Read anew, and with much prayer, the story of Abraham's sacrifice of his only son to God's command, "Take now, thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering."

Suppose God calls you today, to take your journey to your "Mount Moriah" be it Egypt, or India, or the Sudan, or a difficult place in the home-land, and offer your son or daughter to a life of hardship and self-denial, are you ready as was Abraham, to "arise in the morning and set out on your journey" without seeking to know God's purpose?

Are you so submissive to God's will with your family, that He can say of you, "Now I know that thou fearest God, seeing thou hast not withheld thy child from me?" Can He justly give you the promise, "In blessing I will bless thee, because thou hast obeyed my voice?"

Abraham was called the friend of God. Will you win this enconium?

Some Lessons to be Learned by Parents from Abraham's Sacrifice.

1 Prompt obedience. He did not question, "Why should God ask such a sacrifice of me, when I have only one son?"

2. His sacrifice was worshipful. When near the mount he said to the two young men who accompanied him, "Abide here, while I and the lad will go yonder and worship."

3. His great unselfishness. He did not allow his deep love for his son to come between him and the will of God.

4. His unbounded faith. "My son, God will provide himself a lamb for a burnt-offering."

MISSIONARY SOCIETIES! DINNA FORGET!

Please! Yes, please! Have your Women's, Young Women's and Junior Thank-Offering Blanks carefully filled out, with the amount of the 1919 Offering, AT ONCE, and mail to your Presbyterial Thank-Offering Secretary, that she may have time to compile from them her annual report for her Presbyterial, and then to send all blanks to Mrs. M. C. Porter, 905 Publication Building, Ninth Street, Pittsburgh, Pa., before the close of January.

Do you want your Presbyterial on the Honor Roll for 1919? Then see that your Presbyterial Thank-Offering Secretary has a blank to send, from every society to the General Secretary and on time.

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERSHIPS.

November 15th, 1919 to December 15th, 1919.
($25.00 each).

1. Mrs. Horace A. Deardorff, 4th St., Aspinwall, Pa. By the Women's Missionary Society of Aspinwall U. P. Church.

2. Mrs. Emma Watt Kirkpatrick, 4th St., Aspinwall, Pa. By the Women's Bible Class of Aspinwall U. P. Church.

3 Mrs. J. Wilson Hartley, 3rd St., Aspinwall, Pa. By Mrs. I. H. Milliken.

4. Mrs. Anna M. Winton, Verona, Pa. By her husband, Mr. W. A. Winton.

5. Mrs. Florence George, R. D. No. 1, Verona, Pa. By her husband, Mr. Wm. George.

6. Mrs. Romaine J. Campbell, 719 Second St., Verona, Pa. By Mrs. Dean Gray and Mrs. J. H. Love.

7. Mrs. Elizabeth Westbrook, Dunbar, Nebr. Only charter member of Dunbar Women's Missionary Society.

8. Mrs. Fred Weitzel, 220 E. McIntire Ave., N. S., Pittsburgh, Pa. By her husband, Dr. Fred Weitzel.

9. Mrs. Margaret Spalding, Pullman, Wash. By Pullman congregation.

10. Mrs. Jessie Watson Rankin, 807 Stewart Ave., Cambridge, Ohio.

11. Mrs. E. Kelsey Jones, 96 Briggs Ave., Buffalo, N. Y. By King's Daughters' Circle, Ontario St. U. P. Church.

12. Mrs. G. F. Kohlmeyer, Eau Claire, Pa. By daughters, Mrs. J. H. Black and Miss Blanche Kohlmeyer.

13. Mrs. A. K. Kohlmeyer, Eau Claire, Pa By Women's Missionary Society of Eau Claire, Pa.

14. Miss Anna E. Thompson . (In memoriam). By her sister, Miss Zelima Thompson, 527 E. Fulton St., Butler, Pa.

15. Mrs. Violet Stuck. By the Women's Missionary Society of First Akron, Ohio.

16. Mrs. A. Gordon MacLennan. By the Women's Missionary Society of First Boston.

17. Mrs. Myrtilla Schreiner, Bower Hill Road, Mt. Lebanon, South Hill Station, Pittsburgh, Pa. By her daughters, Miss Adella Schreiner and Mrs. R. T. Charters.

18. Mrs. Maria H. Gilleland, 7416 Irvine St., Swissvale, Pa. By the Swissvale Women's Missionary Society.

19. Miss Martha Gray Boyd, 609 Hampton Ave., Wilkinsburg, Pa. By her mother, Mrs. Sarah L. Boyd.

20. Mrs. John H. Jamison, 423 Biddle Ave., Wilkinsburg, Pa. By her husband, Mr. John H. Jamison.

21. Mrs. J. W. Davis. By her daughter, Miss Lena Davis.

22. Mrs. Jennie S. Lapsley, 621 Baldridge St., Braddock, Pa.

23. Mrs. Helen Martin, 903 North Ave., Braddock, Pa. By a friend.

24. Mrs. Robert Gibson, Braddock, Pa. By her husband, Mr. Robt. Gibson.

25. Mrs. Harry H. Miller, Greensburg, Pa.

26. Miss Emma Lyon, Greensburg, Pa.

27. Mrs. Laura P. Seanor, Greensburg, Pa.

28. Miss M. Alberta Boyd, 1412 Walnut St., McKeesport, Pa.

29. Mrs. Martha McKee, West Newton, Pa. By the Women's Missionary Society of West Newton, Pa.

30. Mrs. George Munro, 217 Welsh Ave., Wilmerding, Pa. By her husband and daughter, Jennie.

31. Miss Anna Wilson, Welsh Ave., Wilmerding, Pa.

32. Mrs. A. H. Griffith, Welsh Ave., Wilmerding, Pa. By Mrs. Robert Clugston.

33. Mrs. Sarah J. Clugston, 321 Welsh Ave., Wilmerding, Pa. By Mr. and Mrs. W. I. Hankey.

34. Mrs. Howard Scott, 15 Monitor Ave., Ben Avon, Pa. By Mrs. W. B. Glover.

35. Mrs. F. L. Armstrong, 2018 Perrysville Ave., Pittsburgh, Pa. By Mrs. D. J. Brown.

36. Mrs. John Lockhart, 10 E. Forest Ave., Bellevue, Pa. By her mother.

37. Miss Ellen Kearney, Watson Blvd., N. S., Pittsburgh, Pa. By Mrs. D. J. Brown.

38. Mrs. Nellie A. Marshall.

39. Mrs. R. W. Park. By her husband.

40. Mrs. Mary Riggs, Elizabeth, Pa.

41. Mrs. Margaret H. Baird, 434 N. 3rd St., Cambridge, Ohio.

42. Mrs. Will G. Cowden, Lowellville, Ohio. By her husband.

43. Mrs. P. H. Webber, Hooperston, Illinois.

44. Mrs. J. W. McDougall. By her daughter, Mary Frances and Dr. Maxwell, Taylor Ave., Beaver, Pa.

45. Mrs. W. A. Andrews, 250 Beaver St., Beaver Pa. By her husband.

46. Miss Daisy Boyd, 404 Fourth St., Beaver, Pa. By her mother, Mrs. Salena J. Eachel.

47. Mrs. John M. Davidson, Xenia, Ohio. By her mother, Mrs. J. E. Eavey.

48. Miss Mary Soule. By a friend.

(To be Continued)

CORRECTION.

Mrs. N. J. Calhoun, College Springs, Iowa. By W. M. S., College Springs, Iowa.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "TRUSTING IN HIM."
AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Eva Johnson, Henderson, N. C.
Miss Minnie E. Beatty, Chicora, Pa.
Miss Mary E. Baird, Zagazig, Egypt.
Miss Davida Finney, Monsourah, Egypt.
Miss Elizabeth McMillan, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Down, Ireland.
Miss Margaret Fehlman, Gurdaspur, India.
Miss Irma G. Allen, Fresno, Calif.

This is January 1, 1920. Only a little over four months until we meet in Convention. Of what will your report consist? A challenge has gone out to the presbyterials to attempt 100% organization as to the Young Women's Society, each of the successful presbyterials to be awarded a pennant at the next convention. The secretaries of Young Women will need to report to the General Secretary not later than April 1, 1920, the standing of the presbyterial. If you are not careful to do this on time, it will be impossible to secure the pennants for Convention use.

No presbyterial has a society for Young Women in every congregation. Some said, "It cannot be done," and they did nothing. Others said, "It can" and they did it. Who will be first? Of the sixty-two presbyterial societies, fifty-five report one or more societies. Only fifteen have reported any new organizations this year. At the May Convention this year, there were fifteen presbyterials reported their women as entitled to 100% in organization. Will our Young Women not determine to be worthy of as much honor?

NEW SOCIETIES.

Xenia Presbyterial, 1st Springfield Y. W. M. S., 26 members, President, Miss Hazel Bell.

Arkansas Valley Presbyterial, College Hill, Wichita Y. W. M. S., 14 members, Leader, Mrs. Warren Lincoln.

Wheeling Presbyterial, Roney's Point, "Volunteers for Christ" Y. W. M. S., 20 members, President, Miss Ruth Powell.

Tennessee Presbyterial, Chase City, "Witherspoon" Y. W. M. S. Society, Leader, Miss Anna Rutherford.

ITEMS OF INTEREST.

Item One:

Miss King, Young Women's Secretary in Lake Presbyterial, very kindly sent in a personal note a little of her experience in society work. Will you not follow her good example and give the Magazine readers the benefit of some of your success?

The Young Women's Society of First Erie studied Dr. J. Kelly Giffin's interesting book, the Egyptian Sudan. They decided later to secure the pictures relating to the work in the Sudan and give others the benefit of them. The church calendar contained the following announcement:

"Stereopticon pictures of the Egyptian Sudan will be shown at the church, Tuesday, November 25th, at 8 o'clock. This illustrated talk is given under the auspices of the Young Women's Missionary Society. A cordial invitation to attend is extended to everybody. No admission. A free will offering will be taken. This will be interesting and instructive to every member of the church."

Perhaps your society might serve as an educator or a stimulator. Better try it.

Item Two:

The Young Women's Society of the Second Church, Washington, Pa., recently staged a very impressive pageant on "Christian Americanization." This was of a serious nature, for the purpose of stimulating interest in the very vital question of the Americanization of the foreigner. If he remains a foreigner, the foundation of American liberty, social, educational, political, religious, will be shaken if not broken to pieces. This pageant also included in its role the children who rendered service in song. All who cared to attend were cordially invited, irrespective of denominational affiliation. Has your society ever tried such a demonstration? It is worth while.

Item Three:

One of our worthy representatives in the Young Women's Hour at the Xenia Convention, Mrs. Donald Kirkpatrick, of the First Church, Springfield, Ohio, gives a little insight into "How They Did It" in the matter of organizing a Young Women's Society. During Rally Week in October, on missionary evening at the close of the program, there was a call from the platform for all who wished to join a Young Women's organization to come forward. Twenty-six young women responded. "What an impressive and encouraging experience it was," the writer adds! Note that the organization settled down to work at once. They adopted in the main the constitution issued by the Board for Young Women's societies; also, a course of study composed of the foreign study book, "The Crusade of Compassion" and a specific study of the whole field of our church. Thirty were present at the first regular meeting which followed a supper given for the members. You might be able to arouse sufficient enthusiasm among your young people to desire an organization if you would try such a plan. There is no such word as can't.

OUR GIFTS.

"The law which governs our faculties is this—use them or lose them." When the term, gifts, is used, our minds revert to something financial; at least, to that which has been purchased by dollars and cents. Gifts are not necessarily reckoned in hard cash, but may be natural ability which makes one able to acquire a fortune or accomplish something beneficient. We like to think of gifts as that which enables common clay to perform some office or work or task well.

One person has the gift of artistic touch in music or art. She uses it. The ability grows, broadens. Another's gift is speech, poise, thought. Proper use enhances all of these. One attracts the masses and they follow without solicitation or urging. Another is an adept in the heart-to-heart method. All of these, we say, are gifted. Suppose that none of them exercise their gifts, they will soon degenerate into people of scarcely ordinary ability. We are told that Charles Darwin, the great scientist, was, in early life, very fond of poetry and passionately fond of music. He turned his whole attention to science. In his later years, he testified that he no longer cared for poetry and music caused him positive torture. "Use them or you lose them" is the refrain that follows every life.

Gifts such as have been mentioned are innate. God endowed their possessors liberally. He expects results in proportion to the gifts. How disappointed He must be in many of us!

It is not a difficult matter for those who enjoy fine arts to sit at the Master's feet. It is real work to awaken any desire in these same ones to aspire to be masters on a smaller scale. We all enjoy listening to the entertaining lecturer, but to use our gifts in inspiring others in our little way is another matter. A good sermon is pleasing to any one who has ears to hear, but how we do withhold the sermonettes of which we may be capable!

But, you object by saying you have not even an ordinary gift. Have you ever tried? "As a rule no one knows what gifts he possesses until he begins to use them." Oh that the young women of this generation would awaken to their opportunities; to an idea of their several gifts! Especially should they be alive to the burning questions of the hour. Industrial and social unrest on every side. The great Americanization problem. The Mormon menace. The dangers to the preservation of the Sabbath for rest and worship as America only has known it. The great masses of people all over our land who would overthrow our Government. The millions in the great round world dying unsaved because no one has told them of the crucified and risen Lord and Savior. How can our young women sit idly by enjoying comparative ease and lift not a finger to place the heart balm on the open sores of the old world!

Why address such thoughts to our young women? Find your answer in the hundreds of gifted young Christian women who are simply enjoying religion. Such a shortage of teachers in our Sabbath Schools, a lack of leaders in missionary work, even a need of real faithfulness in attendance on divine worship. Instead of being seekers, they must be sought.

No one has rarer gifts than our young women. They are winsome in themselves, capable, intelligent, resourceful. The church needs them. The missionary organizations need them. The mid-week prayer meeting needs them. And how the pastor needs them! The Master is come and calleth for thee, young woman. He has need of you.

Shall the clay say to the potter, why hast thou made me thus? Will young women still insist on telling the Lord that He has poorly endowed them? "Use them or you lose them," those gifts of beauty, thoughtfulness, insight, expression, rare ministry.

IDA B. LITTLE.

A POINT FOR CONSIDERATION.

Already the question has come in as to the feasibility of dropping the support of our Young Women's Special Workers and turning all effort towards the congregational missionary. It would be no gain to the church thus to do. Our Special Workers are already on the field and must be supported by some one. Why not by you to whom the trust was given by the Women's General Missionary Society in Convention in 1905? As has been stated frequently before, the obligation toward this special fund is not heavy, less than two cents for each week in the year from each young women being reached. First take care of your old friend and no doubt you will find another two cents or ten or more to lay aside weekly for your congregational missionary.

A WORD TO THE YOUNG WOMEN FROM ONE OF OUR SPECIAL WORKERS.

Dear Friends:—

The year of 1919 will soon be gone and we will be living in the year of 1920. Think of the many things we have to be thankful for; the beautiful sunlight, the flowers, the birds, the trees, and our many, many friends. I cannot forget the women of the United Presbyterian Church who are doing so much for the poor. As I go about my tasks from day to day, I often wonder if they realize just how much they are doing for the sick here in Jubilee Hospital. Think of about four hundred people who have been in my care during the past two years! How many of them would have been able to come to Jubilee Hospital for treatment had it not been for the women of the United Presbyterian Church? Only a very small number. I am so thankful for these dear women and as they are giving much money for the sick, and supporting me it is my prayer that I render the best of service to those who come under my care.

EVA JOHNSON, R. N.

Jubilee Hospital, Henderson, N. C.

OUR WORST FOE.

The picture on memory's walls brought to mind by this title is that one drawn by John Bunyan of Giant Despair rushing in rage from Doubting Castle, brandishing his "grievous crabtree cudgel." Instead of a Giant Despair, however, we find our most dangerous foe to missionary zeal nowadays is the Giant Indifference, who has a deadening effect upon all who come in contact with him. Now the mother of this Giant is Ignorance.

When a young woman is heard to say, "I am not interested in the subject of missions," it is time to ask, "What do you know about it?" After a few sentences, she will prove that the reason for her lack of interest is her lack of knowledge. With so many interesting books at hand, with all the information that is now available, in the day of judgment, ignorance of missions will be no excuse.

"So many other interests" is another excuse for indifference. Here again if she can be roused to study the situation, and to put first things first, social duties, civic affairs, college clubs, music, art, or literary societies will be given second place, and the pre-eminence given to the work to which her Master thought it worth while to dedicate His life.

Then there are the mere worldly pleasures which tend to deaden sensibility and to waste of time, such as the movies and other past times; the tendency to laziness and to thinking only of one's physical comfort, all of which cause indifference. But when one who truly loves her Lord has her eyes opened to the misery and sorrow of His creatures and is gripped by the need of a dying world for a Savior, she will awake to the importance of missions and to her own individual responsibility. "I would thou wert cold or hot. So then, because thou are luke-warm and neither cold nor hot, I will spue thee out of my mouth."

There is the apparently good excuse that many a business girl gives of not "having time." This has been overcome in one society in this way. Some of the devoted mothers in the senior organization volunteered to take turns in serving supper at the church at the time of the regular meeting, so that the young women now come direct from work, get a hot supper, have a social time and enjoy a real missionary program which has been prepared by some of their own members. The old worn out sayings that "Charity begins at home," and "I don't believe in foreign missions" have gradually died out, as there has been a combination of both home and foreign work, and the desire for too much social development has been subordinated to the main issue of education and interest in missions by the determination of those most interested.

Foot-prints of the same giant of Indifference may be traced in presbyterial and general societies as well as in individual cases. To his deadening influence may be due the complaint of "No reports," of letters carelessly left unanswered, notwithstanding their careful preparation, and the urgent appeal of the presbyterial secretary. His presence may sometimes be accounted for by difficult conditions. In this presbytery for instance, the territory is large, congregations so scattered, and the distances to conferences so far that the stimulus of frequent meetings is lacking. In some congregations there are not enough women to form more than one society. Then, too, there has been a neglect in maintaining junior societies so that the young people are not trained in missions and naturally it is difficult to enlist their interest as they grow older. A suggested remedy might be for the presbyterial secretary to personally visit each congregation and wherever at all feasible to organize junior and young women's societies and to give needed encouragement.

There is a tendency among us all to "despise the day of small things," and because there are not many to take an interest, the few earnest workers are apt to become discouraged. But the reward is not promised to the many but to the few faithful "If ye faint not."

MISS LYDIA MCCAGUE,

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 205 Lexington Ave., Aspinwall, Pa.

Training the children of the church is the most important factor in the work of the church today, for it is on the young that the future destiny of the church depends. If we do not train our children properly, we can not expect a future spiritual generation. So what I have to say today will be along the line of home-training of the children, for I believe that this is the real foundation of Junior work.

We can send our children to the Sabbath School, the Juniors, and the Christian Endeavor meetings, but after all it is the home-training of the child that counts for the most.

The wisest man said, "Train up a child in the way he should go, and when he is old he will not depart from it," and that must be true because it is in the Divine word.

In his letter to the Galations, Paul insists that the harvest is the result of sowing, and he implies that men try to deceive themselves, and God, with regard to this fact. He says, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." Be the nature of the soil what it may, there will be no harvest if there has been no sowing. There is another important consideration, that there is a seed time. To neglect to sow during the correct season, and then to begin to plant when it is time to reap, is to waste both time and energy. Our Lord impresses upon us that the seed is the Word of God, and we all realize that childhood is the seed-time.

Character is the sum total of past impressions, and childhood is the impressionable age. It is of paramount importance to make the most of our opportunities, before character becomes fixed and rigid; for, "Just as the twig is bent the tree's inclined." The time will come when it may be impossible to bend the full-grown tree, but it is comparatively easy to bend and train the tender sapling. Bishop Dupouloup has well said that "The world would be saved if we devoted ourselves to the children." They will not always be children; we are dealing with the parents and leaders of tomorrow. They will carry on the work where we shall leave it. During childhood an eternal destiny is in the making. Parents have in their hands the most delicate, the most precious, the most important of all raw materials—the soul of a trustful little child. If they do not mould it, the World, the Flesh, and the Devil will.

It was Jesus Christ Who discovered children. Until He came, mankind had not the grace of seeing the graces of childhood. The Son of Man, Who came by way of the cradle, taught men to reverence the little ones. Before the Christian Era, the world had no respect for innocence, all the chief qualities of childhood were despised. Boys and girls were only appreciated in so far as they might become useful to the State, in after years. Consequently, when the little ones crowded around our Lord, the disciples instinctively and promptly interfered. They rebuked those that brought them. "But when Jesus saw it He was much displeased and said unto them, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Do not drive away from the Teacher the most promising of all His pupils. It is children and the child like of whom the kingdom of heaven is made up. Again we find the disciples wrangling about who should be greatest in the kingdom of heaven, "and Jesus called a little child unto Him, and set him in the midst of them, and said, verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Yes, children were His most promising pupils, and to the end of His ministry it was the children who responded to His teaching, for when Christ made His triumphal entry into Jerusalem, do we not hear the children singing, "Hosanna to the Son of

David, blessed is He that cometh in the name of the Lord."

The lesson which Jesus Christ taught the disciples of old is one of the first that parents should learn if they would obey the Master's command, "Suffer the little children to come unto me."

We must believe in these little ones, and it is only when we realize what wonders can be wrought with the soul of a child that we are able to achieve marvelous results.

The home-training of the child is one of the serious problems of the day, for the reason that there are more temptations in the ways of our boys and girls than in any other decade or century.

Being a parent has rarely been considered in the light of a profession, but being a good parent is the biggest job on earth. Upon how we train our children depends not only their entire future life, but the future of generations to come. Can there be imagined a more tremendous responsibility?

It rests with parents to make home all it should be. Children are initative creatures and it is by example more than by precept that they can be taught. To enable our children to realize the Christly character on earth, and to attain the eternal inheritance of Christ's followers, must be the noblest aim of our home-training. To do this parents must find of all—themselves—be Christian—genuinely Christian—through and through. Shall the little ones following father's or mother's steps, be led far from or into the path of Christ?

Childhood is readily approachable on the subject of personal salvation as no subsequent period of life is. It has not yet learned the habit of shyness and reticense, and is more susceptible to the teachings of Christ. Some one has said that the age from four to sixteen years is by all odds the most hopeful as it respects the formation of a Christian character, and if this be true how many parents sit quietly by and allow these early years to pass without using the most persistent resources of Christian love.

As parents we must keep our children before the mercy seat pleading their consecration; we must teach them the first things of life, that they may be fitted for real leadership in the work of the church. The actual future of the church, as visibly representing the kingdom of Christ on earth, is with and in the children. Children are to be trained for Christian discipleship and for church membership. They are to be brought up in the nurture and admonition of the Lord.

There is no royal road in which, at one leap, or two, we can reach this goal. It requires painstaking and time. It is line upon line, precept upon precept, here a little and there a little, with no intermission of loving oversight and patient care.

Let us not neglect the part which is the very foundation of our children's lives. Parents should covet the privilege of leading their children to Christ. Do not leave this most important thing for someone else to do. Let us set up again the family altar, which has in such large measure been set aside, and let us help bring back the Sabbath from the secondary place it has been cast, and thus throw around our children a wall of protection which will make them stronger for real leadership in the church.

Mrs. W. W. Sloan,
East Liverpool, Ohio.

Read at Steubenville Presbyterial, October 16, 1919.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

A Happy New Year to every reader of the Magazine; happy because most filled with work for the Saviour of mankind; happy because we are trying to do our best to bring at least one soul into a saving knowledge of Jesus Christ; happy because we have joined the band of intercessors so that there will be at least one hundred thousand people in our little church daily interceding for a blessing; happy because we are honoring the Lord with at least a tenth of our substance, and give Thank-Offerings besides; happy because we believe the year 1920 will be the greatest year in the history of our church.

Pray for the enlistment of life, for the consecration of many, and for the extending and enlarging of our work in every direction. The Women's General Missionary Society longs for the greatest number of foreign missionaries ever sent out. According to the Survey just completed, under the auspices of the "407" Movement to be presented to the New World Committee, the share of new missionaries for which the women is to pray is thirty-one. Fifteen for Egypt, twelve for India, and four for the Sudan. Of this number we have four, where are the twenty-seven? The Lord knows His own. Let us pray that He will thrust them out into His harvest field and let us urge every young woman who is considering what her life work shall be, and settle the question with the Master as to whether or no He wants her to enlist for foreign service.

The India party is reported as having passed Port Said on its way to Bombay. We hope that long before this reaches you the word will be back of their safe arrival. The health of all our missionaries, as far as known, is good.

The Board is very busy now working on the Surveys of every department to be submitted to the New World Committee for its approval. Do not be surprised and astonished at the amount of money that the Survey demonstrates is actually needed for the support of the present work, and the advancement of the new work which the situation urgently demands along every line at home and abroad. Pray that divine wisdom may be given the Boards of the Church and the New World Movement Committee in thus laying their plans before the Master and the Church.

A good part of the equipment bought in this country for Tanta Hospital is already on its way. More will follow on the next steamer. A private letter received, dated November 12, said that the Hospital was opened, for which we are duly thankful.

The New World Committee of the Women's Board is hard at work cooperating with all its power with the New World Committee. Read carefully every article in the Magazine and every special letter sent out by our committee.

The next meeting of the Interchurch World Movement will be held January 7-10, and the next meeting of the Foreign Missions Conference of the United States and Canada opens in New Haven, January 13. Pray for the presence of the Spirit in great power at all these conferences. Above everything else continue to pray that the greatest spiritual blessing ever received by the United Presbyterian Church may come upon us during this year of grace nineteen hundred and twenty.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1112 South Avenue, Wilkinsburg, Pa.

"Like a bolt from a clear sky" there came a wire from Miller's Ferry, saying, the new girls' dormitory completely destroyed by fire at two a. m., Wednesday, December 3rd. All the girls escaped, some were slightly burned and one seriously, but not fatally, we hope.

If any one has been thinking for two or three years of a prospective building, which should measure up to her ideal in the way of dormitories, has had it almost completed and then at one full stroke has had it destroyed, she must have a measure of fortitude, indeed, to receive a telegram like that.

Later advice is, "The girls lost everything in the way of clothes; furniture completely destroyed, together with all dishes, etc., and the need for beds, bedding, clothes, etc., immediate and pressing. As I report this matter, I am sure of the sympathy of the whole church, and that the women will respond liberally to this call for help.

The contract for the addition to Hanna Hall, Camden, has been signed and the work will be commenced at once. On account of the high prices of materials, and the increase in the cost of labor, this building will cost twice as much as it would have cost in pre-war times. In view of the extra expense in this department on account of "fire" I appeal to all the societies to make their contributions to the Freedmen's department as large as possible this year whether they have ever before contributed to that cause or not.

A Young Women's Society, "The Witherspoon," has been organized at Chase City with Miss Anna Rutherford as leader. Miss Rutherford is the new sewing teacher and in connection with the class work, on Saturday afternoons, the girls are permitted to bring things they wish to make for Christmas. This lends variety to the routine work and is greatly enjoyed by the girls.

Townsville received two boxes and one package of clothing from the W. M. S. of Walton, N. Y., and one package from Franklinville, N. Y. These were much needed and appreciated. At Riceville two barrels and four packages were received. The need at present is for men's and boys' clothing. At Bluestone the need is great but up to date nothing has been received, but they hope, that soon, some one will take notice and respond.

There seems to be some reason why plastering will not adhere to the buildings at Henderson. In the Jubilee Hospital, there has been this trouble always. The operating room which has recently been improved, and which looked so white and sanitary, has been defaced by falling plaster and will have to be gone over again, when something more lasting is discovered.

The farm at Prairie has added some new cattle to its present number and we hope in time to have an ideal stock farm.

Will you not pray that we may not be visited by fire again and that we may not be kept back in our work which started with so much promise this year.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—Mrs. Lily M. Clatchey.
*Knoxville, Tenn.—Rev. J. Kelly Giffen.
Camden, Ala—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Mrs. Thomas Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.
Chase City, Va.—Rev. F. W. Wilson. R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 95 Trenton Ave., Wilkinsburg, Pa.

Warmspring, Ore.,
November 26, 1919.

To the Young Women's
Missionary Society,
2nd U. P. Church,
Wilkinsburg, Pa.
Dear Friends:—

Today the "shower" from your society came upon us and it was indeed a welcome shower of just such things as will gladden the hearts of our Indians.

The cooking utensils, books, toys, cotton batting, quilt pieces, games, socks and everything are very desirable for the Christmas tree, and you may be sure the missionary's wife was glad when she saw her name on the box of handkerchiefs and the nice white pan. It was very thoughtful in you to remember me thus and I certainly appreciate the gifts and thank you.

We had been wondering what we would put on the Christmas tree for the Indian elders this year, and your nice socks have solved the problem. I have already tagged them with a nice Christmas card along with a bandana handkerchief sent by other friends. Now that is one thing off my mind and hands. Their names and gifts are recorded in my book.

When you know that unaided I must sort, select, tag and record in the book at least 200 presents, ranging from a necktie, quilt pieces, clothing of all sorts, toys to quilts, besides filling more than that many sacks of candy, pop-corn and nuts, you will not wonder that we appreciate having donations sent early. I should say Mr. Jackson helps when it comes to the candy.

Tell whoever sent the duck that it is tagged with a Christmas card for Reynolds Holloquilla, a bright little four-year-old boy who is brought to church regularly, mostly by his grandfather for he has a younger brother, Emmerson, who keeps the little mother busy.

O, I would just like to tell you who will receive every one of your nice gifts. The washboard will be on the Christmas tree for little Lavena Towash who dearly loves to wash clothes. (Her father died a year ago with the influenza). The picture books are so nice, one will go to Doris McCorkle and one box of crayons to a boy who loves to paint.

The plush box will be for Alexina Wainanwitt and there will be a book for Katherine Cushinway, whom our Secretary, Mrs. Crawford, will remember, or at least she will remember the father.

We thank you and may the Lord reward you. Please pray for us and our work.

Very cordially yours in the Master's work,

MRS. H. T. JACKSON.

Simnasho, Oregon,
November 28, 1919.

Miss Elizabeth Boal,
Wilkinsburg, Pa.
Dear Miss Boal:—

The box of things sent by your Young Women came on yesterday's mail. Every thing was just splendid and there was such a nice lot of it. It will help so much at Christmas time.

We always try to make Christmas mean as much to the Indians as possible. Mr. Matthews is preparing a program now. In fact he has been training the children for about two weeks. The children love to sing and learn the songs very readily. They are all anxious to have a recitation, too, and it is quite remarkable what they accomplish along this line, too.

We always have a nice tree, a real Santa and a Mrs. Santa, too. Of course we get Indians to take these parts and they succeed in creating a great deal of merriment. We try to have some little gift for each child and a sack of nuts and candy mixed for everybody. We have eighty-four children on our list this year. It means lots of work for weeks before Christmas but it is just the nicest kind of work.

The high cost of everything makes it

more difficult than formerly for the Indians to take care of their old people. Some of the old people have no one to take care of them. I mean they have no children or relatives to aid them. When Mr. Matthews saw the good warm socks in the box you sent he said, "I see where poor old Joe Henning has warm feet this winter."

Joe had a stroke more than a year ago. He is partially paralyzed on one side as a result. He lost his only son last winter with the influenza. He and his wife are both quite old and so very poor. It will brighten Joe up a bit to get the socks.

We drove out to Wapinitia, a little inland town about twelve miles north of here, yesterday. Mr. Matthews preached the Thanksgiving sermon. (United Brethern Church). After the service the women served a dinner in the church. It is a farming community and you know the kind of dinner that would mean. Chicken, pies, and cake galore. We are both suffering a little from indigestion today.

Mr. Matthews joins me in thanking the Young Women of your society and in sending very best wishes. And I want to add my personal thanks for the nice little gifts marked "For the wife of the missionary."

Very sincerely,
Mrs. Matthews.

Tama, Iowa, Indian Mission,
December 1, 1919.

To the Women's Missionary
Magazine:

Mrs. Crawford has requested me to write an article for the Magazine, but I have been here so long that the habits and customs of the Indians seem so common place that I hardly know what subject to select that would be of interest to your readers. After I had been here two months I could have written a book as many others have done who have had only a superficial glance at our people. But perhaps I would have written that which would have been as untrue and foreign to their nature, as that which others have written.

The Indians are just people, with red skins and straight hair, who have the same tendencies to sin that the white people possess. They differ in this respect, however, that they are a prey to those who are studying ethnology and anthropology. This is because the red men are the aborigines of this country, with a past almost unknown, and one which is usually considered very romantic. So these students, in their wild desire to obtain knowledge that will entertain and interest, go to any extreme to "get next" to the Indians.

For example they pay large sums of money to the Indians for putting on a "sacred dance," or they tempt one of them to steal a "sacred bundle," or to reveal some of their religious stories. All of this serves to rob them of what honor they may have, in their secret hearts, and to hate the white man, whom they feign to love, only to get his "shoneah" or money.

In order to "get next" to the Indians on our reservation, a certain student of ethnology who has spent eight summers here to find a few stories, tells our Indians that their religion is just as good as ours. He tells them that the Christian religion has as much in it that is mythical and uncertain as has the Indian religion. He encourages them to continue their old customs and ceremonies, to remain true Indians and not to ape the white man.

The "globe-trotter," and there are many who seem to follow the Lincoln Highway also preys upon the Indian. He is wonderfully interested in the red man. He has read some books about him and is ready to buy or pry his way into his "Wikiup" and express his delight at the wonderful way in which these wonderful people have preserved their old customs and habits, regardless of the great effort the government's employees and the churches' missionaries have made to change them.

Many times I have heard these sentimentalists say, "What a wonderful conception of the Diety," "What a beautiful hope of eternal life," "What unique forms and ceremonies," "What splendid history," "Such dignity," "Such stoicism," "Such faithfulness to friends." "How dependable," "How constant, yet how simple." All of this is nothing but gush and sentiment

To hear these travelers talk, you would suspect that most of them had at least passed through Ireland and "kissed the Blarney Stone."

After all, the Indians are simply folks with all the trials and cares, joys and sorrows, likes and dislikes of other folks, held down by the white man's curiosity and vice.

He is the natural prey of the "boot-legger," because this gentleman of civilization thinks, from the stories he has read, that "once a friend, always a friend," he is perfectly safe in selling him the booze for the Indian will never "squeal."

We are grateful, however, that since the dreadful fight that we had with the boot-leggers while I was here before, in which we captured and imprisoned one hundred and fifty in one year's time, that this "logger-beer" gentleman passes us by. Not a single boot-legger has been on the reservation, to my knowledge, at least, since I came back. Very few of our Indians ever get any of his wares. On this reservation the Devil has practiced his cunning. No one knows better than he, that the safest and most practical way to win those who have been persuaded to accept the Christian religion, is to "side-track" them by a religion as near like the Christian as possible; but gradually leading him away from the real truth.

The great locomotive cannot be turned off its course abruptly; so the rail-road men have yielded to its nature to a certain degree, but gradually leads him in the desired direction by the switch which runs for a short distance in the same general direction but ultimately follows the course desired by the operator. This same plan has been adopted by the enemy of all mankind in the "Peote Religion," incorrectly called "Weseal Religion."

These people accept the teachings of the Bible as a whole. One can read to them, pray with them, explain God's truth for them, and they will hang on every word. They will often ask the missionary to have prayers with them in their homes. I have been invited to read and explain the Bible to their people, before their meetings begin on Saturday evenings.

I have spent many evenings studying them in their meetings. They will spend the whole night beating their drum and singing in the weird minor tones, "Jesus Only, Jesus the Only Way."

Eating the Peote or drinking the tea made from the Peote, exhorting each other to good works, and persuading others to accept Christ, consists of their evening's ceremonies.

The one great error is that the Peote is essential to their being able to accept the truth. The Indian mind is so constructed that it cannot be persuaded except as the Peote opens the blind eyes and unstops the deaf ears.

Along toward morning they who eat, begin seeing visions and having dreams. They visit Hell and experience its horrors, then return ready to take a trip to Celestial regions.

The Devil is a hard looking old master with tail and horns, they say, "Hell is a hot and consuming fire." "Conscience burns with a fervent heat."

Memory returns all the past with accuracy. The hardest heart is broken and men must believe. Then the dark clouds begin rolling away and Christ in all His glory shines forth. They hear Him calling, "Come unto me all ye that labor and are heavy laden."

Some go so far as to say the Peote is the Holy Spirit, but must be claimed only as a helper. The ceremonies however savor of Idolatry. If the truth were known they almost worship the Peote, although they claim they do not. The following is a picture of the Peote service:

The tent in which they worship is built like the Sioux wikiup, supported by twelve long poles, each of which bears the name of an apostle. (I did not ask which was Judas), but he is surely there. On the inside of this tent is an altar made of cement or dirt, in the shape of a crescent, in which a fire is built. This serves as a light and is typical of Christ, the light of the world. On the edge of the altar is a piece of Peote. In front of the leader is a white cloth, one yard square, lying on the ground. On this is placed first, the Peote; second, the gourd rattle; and third, the shepherd's crook. When the time comes for the service to begin, the followers of the cult line up and march to the tent following their leader, who stops at the door, and offers a long prayer. After this they march in, making a complete circuit of the fire and then sit down "tailor fashion."

Time is then given the missionary to explain the Bible, or preach, or do as he choose. The drum is then prepared for the service in the following manner:

The main part of the drum is an old-fashioned, four-legged, iron kettle, of about two-gallon capacity. This is filled about half full of water. A piece of buck-skin about one foot square is immersed in the water, then wrung out and fastened so tightly over the kettle that no water can escape, though it be turned upside down. This is accomplished as follows:

Seven smooth pebbles must be chosen from the brook. These are caught in the folds of the skin and held by a small rope which passes back and forth around the legs of the kettle, and is drawn up so tightly that no water may escape.

During the process of beating the drum, the player rolls the drum, thus saturating the skin and changing the pitch of the instrument. After the tuning up process is over, the service begins with the singing accompanied with the drumming. Then the leader takes a piece of Peote between the first finger and thumb, holds it up toward the light, looking through his fingers and offers a long prayer. After this he chews the Peote, all of his followers following his example. Then there is more singing, exhortation, prayer and so on until morning.

Should you want to join them, just take your place upon the floor with the rest. You will receive four pieces of Peote from one appointed for this purpose. The leader arises, comes to you, takes the four pieces, makes a complete circuit of the fire and returns to his former position. After holding each piece, each separately, up to the light and praying, he chews them, one at a time, spitting the pulp out into his hands and rolling it into four nice, neat balls. After this he gives them back to you, and you swallow them whole. Reader, do you want to join?

One of my Christian men said, "I would be afraid Percy Bear might have some disease germs in those old snags of his." I thought, yea verily.

This is what I call a "side-track" religion. If we can only lead this switch back on to the main line. This is the problem we are now trying to work out. It is a great engineering fete. Already the main track is on one side and the Peote cult on the other side of a deep canyon. The great question is how to bridge and get them back to the main line. We have been able to change some of their original ideas.

The Peote was at one time, to them, the Holy Spirit, now it is only a helper. We hope and pray that God may use us in leading them entirely away from the Peote, into the True Faith. We ask for the prayers of the church.

SPECIAL OFFER!

Missionary Review of the World and The Women's Missionary Magazine Both for **$3.00** per year.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary.

904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS FOR 1919-1920.

A Crusade of Compassion, (Foreign-Senior), Paper, 40c.; Cloth, 57c.
  How to Use, 12c.
Mook, (Foreign-Junior), Paper, 35c.
  Leader's Guide, 8c.
Christian Americanization, (Home-Senior), Paper, 40c.; Cloth, 75c.
  Teachers' Supplement, 10c.
  Suggestions to Leaders, 10c.
  The Bible Message, 15c.
  A Pageant of Democracy, 15c.
Called to the Colors, (Home-Junior), Paper, 33c.
  Leader's Manual, 10c.
  Take-Home-Envelopes, 10c.

Leaflets to Supplement "A Crusade of Compassion."

In the Steps of the Great Physician, 3c.
For the Healing of the Sick, 3c.
Outside the City Walls, 3c.
Witch Doctors and Charms, 2c.
How the Inner Court was Reached, 2c.
The "Zar," 2c.
The Claims of Suffering, 4c.
Medical Missionary Work in the Delta, 3c.

Leaflets to Supplement "Christian Americanization."

The Italians at Our Door, 2c.
Some Italian Boys, 2c.
Our Immigrant Work, 2c.
Foreign Missions at Our Doors, 4c.
Women's Work in Freedmen's Missions, 2c.
Influence of Mission Schools in the South, 3c.
Utah's Need of the Gospel, 2c.
Our Spanish Speaking Citizens, 3c.
The Penitents of New Mexico, 2c.
Christ in America, (presentation), 10c.

Narrative.

A Missionary Corner, 2c.
Did It Pay? 2c.
Giving From a Girl's Viewpoint, 2c.
The Story of a Mite Box, 2c.
Two Calls With a Difference, 3c.
What the Heathen Do for Me (poem), 1c.

Standard Supplies.

Prayer Cycle, 1920, price, 10c. each; $1.00 per dozen.
Power House at Pathankot, Cloth, 60c.; Paper, 40c.
The Egyptian Sudan, Paper, 20c.
Junior Wall Roll, price, $1.00.
Contribution Envelopes, 25c. per hundred.
Budget Cards, 5c. per dozen; 25c. per hundred.

Kindly notice that the price of Teachers' Supplements for Christian Americanization has been changed from 6c. to 10c. This change in price was made by the publishers after the copy for Outlined Programs was sent in. Hence error in price list.

Please order Outlined Programs from The Women's Missionary Magazine, Xenia, Ohio. They are not our publication.

February 20th, 1920, has been named as a Day of Prayer for Foreign and Home Missions. The Literature Department will carry a limited number of the programs for sale. In quantities of ten or more they will be 1c. each. In ordering less than ten they will be 2c. each. Order early as our supply is limited.

FIELD SECRETARIES NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

MRS. J. C. ALTER, 21 Mountain Ave., Piedmont, Oakland, California.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians, two or three,
Had met to pray an hour."

Pittsburgh, Assembly Room, Publication Building, every Tuesday, 10 a. m.

Philadelphia, first Tuesday, 2:30, 2nd U. P. Church.

New York, Room 824, Presbyterian Building, 156 Fifth Ave., first Tuesday of every month, 2:30 to 3:30 p. m.

Chicago, Eleanor Club Assembly Room, Stephen's Building, 25 N. State St., second Tuesday every month, 12 noon to 1:00 p. m.

Monmouth, second Tuesday, 4 to 5, Y. M. C. A.

Cleveland, Old Stone Church, on the Square, second Tuesday every month at 2:30 p. m.

New Castle, Pa., first Tuesday of every month in the First United Presby- of First United Presbyterian Church.

San Francisco, first Tuesday, 2:30 Y. W. C. A., corner Sutter and Mason.

Cambridge, Ohio, second Tuesday, every month in the First United Presbyterian Church.

Youngstown, Ohio, first Tuesday, 2:30 p. m., Tabernacle United Presbyterian Church.

Los Angeles, first Monday, 10 a. m., First U. P. Church.

Xenia, first Tuesday, 2 p. m., First U. P. Church.

St. Louis, first Tuesday, 2 p. m., Y. W. C. A.

Washington, D. C., first Tuesday, 10 a. m., church parlor.

Princeton, Ind., every Tuesday, 2:30 p. m.

Detroit, Mich., for Detroit Presbyterial, first Tuesday each month, 2:30 p. m.

Every Tuesday, 10:00 a. m. The hour of prayer for individuals and prayer groups.

It is a great pleasure and with thanksgiving that I report two more Tuesday Prayer Groups this month. The correspondent for Princeton is Mrs. D. A. Davison, 219 E. Water St., Princeton, Ind. They meet weekly for this year of the N. W. M. and are planning to have some Bible Study also. After the year they hope to continue monthly.

Mrs. Homer Henderson, 730 Grand River, Detroit, Mich., will be the correspondent for Detroit. This Group is for the Detroit Presbyterial. All but one or two societies are not far from Detroit. Will other Tuesday Prayer Groups and missionaries at home and foreign fields remember these new Prayer Groups with an occasional letter?

Interest in the Tuesday Prayer Groups is growing. I have had reports from a number of them this month and nearly all say, "Not a large attendance but a splendid meeting." From St. Louis, "We had a wonderful meeting. Several prayed twice, being led and pressed by the Spirit to do so." The temperature is surely rising among our women. I am asking that a report of the attendance of each Group for January be sent be. I will tell you in my next "notes."

Reports concerning November 30 as Missionary Society day in the New World Movement have been very interesting. Many societies had their Thank-Offering service on that day. In Second Jersey the Young Women gave the medical missionary appeal as found in the October Missionary Review of the World. "Hanging out a sign." They were dressed in costume. The women gave five minute talks on "What we are doing in India, Egypt, Sudan and the Home Field."

It was a great pleasure to meet with the W. M. S. of First Des Moines in their monthly meeting in December. It was "Guest Day." But I could not tell guest from members as all seemed so interested. They are looking forward to the meeting of the Student Volunteers, December 31 to January 14, 1920.

My letters this month have told of greater interest in the monthly program. At Zenith, Kansas, they were planning to have a real treat for they wrote asking for information concerning an "India luncheon." I spent one evening writing the recipe for "curry" and "chapaties." I hope they were good.

In Moline they were planning to have an open meeting. Every woman and girl was to be invited. "For our program we are to have a regular meeting of the Women's Board. Each Secretary is to be represented. They are to give the latest news of their Department."

The sale of the "407" Bonds goes on. Just a little slowly perhaps but I believe many are gathering the amount and will come in at the last. One society, I would like to tell the name, but I haven't permission, has $650 in Bonds and the Young Women have $350. Surely this will encourage every society to get at least one.

A letter from the first society that adopted the Card or Budget plan writes, "You will be interested to know that the increased contributions by our new plan has not caused a decrease in the Thank-Offering. The total last year was $226; this year it is $300."

Do we have any 100% societies in membership? That is with every woman in the Women's Missionary Society, and every young woman and girl in the Young Women's Missionary Society or a younger circle and every child in the Junior or on the Cradle Roll? Let me hear from such a congregation. This month I heard of one that has two hundred and fifty in their four societies, out of a membership of five hundred and fifty-one.

Albany Presbytery has pushed up one more notch toward the Honor Roll by the organization of a new society at Broadabin, sometimes called Perth. One more and they will be on the Honor Roll. We are hopeful now that a pastor is on the field.

"Double Our Membership" was the slogan that went out from Cambridge. This means the total of the three societies. We now have three months "to finish the job."

STUDY FOR THE MONTH.

FEBRUARY.

Foreign Missions:

"A CRUSADE OF COMPASSION."

And He shall live, and to Him shall be given the gold of Sheba, prayer also shall be made for Him continually; and daily shall He be praised. Psalm 72:15.

Chapter 2—India.

By Mrs. J. P. White.

Scripture—Luke 7:11-23.

Roll Call—Whom do you know as medical missionaries.

Prayer—That the "407" may be sent forth.

Topics for Study—

1. A Land That is Sick.
2. An Open Door.
3. Medical Missionary Methods.
4. Medical Missions as a Social Force.

Home Missions:

"CHRISTIAN AMERICANIZATION A TASK FOR THE CHURCHES."

Chapter 2—America's Genius for Assimilation

By Mrs. Haidee Ewing Rankin.

Topics for Study—

1. America Established. Not by Conquest, but Upon the Foundation of Freedom.
2. America. Young, Adventurous, Flexible, Virile, Readily Absorbs New Material Into Its Own Mass.
3. America. Not a Melting Pot, but a Pot in which Divine Alchemy Transmutes the Miscellaneous Dross into a Spiritual Unity of Brotherhood in Christ.

When the churches see, that they exist, not for themselves but for the Kingdom, that like their Master they are to minister not to be ministered unto, their services will not be "held" but rendered.—Strong.

PLANS AND PROBLEMS.

BY KATE A. HILL.

Send your best plan and your questions to Miss Kate A. Hill.

Several inquiries have come to the Literature Secretary and to me concerning missionary books. The following list is one sent me by Miss Virginia Carothers as the list of books used in the W. M. S. of First Braddock:

"In the King's Service," biographies of some of our missionaries.

"The Hopes and Sorrows of the Sudan," Dr. Charles R. Watson.

"The Egyptian Sudan," Dr. J. K. Giffin.

"The Master Builder of the Nile," Miss Rena Hogg. (Life of her father).

"The Power House of Pathankot," Miss Mary J. Campbell.

"Daughters of India" and "One Hundred Girls in India," Mary J. Campbell.

With the possible exception of the last one I think any of these books may be had from the Board of Foreign Missions, 200 North 15th St., Philadelphia, Pa.

"The Bishop's Conversion," Maxwell. A story of work in India.

"Mary Slessor of Calabar," a story of work in Africa.

"Livingstone—the Pathfinder," Matthews.

"The Moffats," Hubbard.

"Story of David Brainard," a story of work among American Indians.

"Story of John Eliot," also a story of the American Indians.

"The Call of the Home-land."

"World Wide Missions."

"Sons of Italy."

"Thinking Black," Dan Crawford.

"Story of Bamba." From Literature Department, 905 Publication Bldg., Pittsburgh, Pa.

This is a splendid list and ought to bring much new interest and information into the society.

The following are stories of mission fields which ought to be as interesting as any romances for our young people and older also.

"Goodly Fellowship," Schauffler. Story of Persia.

"The Bishop's Conversion," Maxwell. Story of missionary effort in India.

"A Blue Stocking in India," Winifred Heston.

"Masoud, the Bedouin," Carhart.

"India, Beloved of Heaven," B. T. Badlet.

"Pastor Hsi." Story of China.

"Ugandga's White Man of Work," Fahs. Story of Alexander Mackey.

"Who Follow in Their Train," Holmes.

"Those Black Diamond Men," Gibbons.

To those who are studying "The Crusade of Compassion for the Healing of the Nations," may find these helpful.

"American Physician in Turkey," Usher.

"Appeal of Medical Missions," Moorshead.

"Healing of the Nations," Williamson.

"Indian Medical Sketches," Vines.

"Doctor Apricot of Heaven Below," DeGrouche.

"Behind the Purdah," Armstrong-Hopkins.

"Pennell of the Afghan Frontier," Mrs. Pennell. Many of our missionaries knew Dr. Pennell.

These books can be had from almost any publishing house. The U. P. Board of Publication, Pittsburgh, Pa., or Revelle & Co., Chicago, Ill. Also they can be obtained for two weeks from the missionary libraries at Board of the Northwest, Room 48, Stevens Building, State St., Chicago, Ill., or from Foreign Mission's Library, 156 Fifth Ave., New York, N. Y. Postage must be prepaid. Nearly every state has travelling libraries also who will furnish these books on request. Postage prepaid.

Posters.

Some time ago Mrs. Mary Clokey Porter suggested we have a poster exhibit at the next W. G. M. S. Convention. Now let us begin at once to complete the plans.

1. Every poster must have been used.
2. Mark plainly with name of society, congregation and Presbytery.
3. They may be on any subject, as Magazine Drive, Membership Campaign, Thank-Offering, Announcement of Special or Monthly Meeting, Mission Study or any subject pertaining to the

work of the Women's, Young Women's or Junior Missionary Societies.

4. Directions as to how and when they are to be sent will be given later.

5. Begin at once to plan to send at least one poster to the Convention.

A suggestion for a poster for the first chapter of "A Crusade of Compassion."

Population of U. S. A.	110,000,000
Doctors in U. S. A.	147,812
Population of India	316,000,000
Missionary Doctors	251
Government Doctors	750

WOMEN'S BOARD REPORT.

The Women's Board met November 18, 1919, following prayer meeting. First Vice President, Mrs. O. H. Milligan presided. After prayer by Mrs. Maxwell the minutes were read and adopted.

Freedmen Secretary presented encouraging reports from Arlington, Ala., and Henderson, N. C.

Indian Secretary presented reports from Tama, Warm Springs and Simnasho. Puchtouequa, Chief at Tama, died during month.

Literature Secretary presented bills amounting to $41.82 which were ordered paid.

Home Secretary being absent on account of illness, her report was presented by Mrs. Milliken. Bills amounting to $22.21 were ordered paid.

Mrs. A. K. Wilson moved that Mrs. Brown's request that she be relieved from the duties of Railroad Secretary be granted and that Mrs. Maxwell be appointed to take her place. Carried.

On motion Mrs. Cook was appointed delegate to a meeting of the Council of Women of Home Missions and Mrs. A. K. Wilson alternate.

Thank-Offering Secretary reported that plans are being perfected for posters and they will be ready to send out in January.

Adjourned with prayer by Mrs. D. J. Brown.

December 2, 1919, the Women's Board met following prayer meeting with the President in the chair. Fourteen members were present. After prayer by Miss Reed the minutes were read and adopted.

Treasurer reported receipts for November, $22,794.59; disbursements, $39,602.04. Report adopted.

Finance Secretary reported receipts for November, $1416.52; disbursements, $438.88; balance, $977.64. Report adopted.

Literature Secretary reported bills amounting to $70.92 which were ordered paid.

Indian Secretary presented bills which amounted to $30.03, which were ordered paid.

Young Women's Secretary reported four new societies:

Xenia Presbyterial, 1st Springfield, Y. W. M. S., 26 members, President, Miss Hazel Bell.

Arkansas Valley Presbyterial, College Hill, Wichita, Y. W. M. S., 14 members, President, Mrs. Warren Lincoln.

Wheeling Presbyterial, Roney's Point, "Volunteers for Christ," 20 members, President, Miss Ruth Powell.

Tennessee Presbyterial, Chase City, Witherspoon Society, Y. W. M. S., President, Miss Anna Rutherford.

Statistical Secretary reported a new society at Summerville, Ind., thus placing Indiana Presbyterial on the Honor Roll.

Freedmen's Secretary presented reports from the different stations. A request comes from Bluestone for clothing.

Miss Eltha McCalmont, of Hickory, Pa., was appointed a teacher to Frenchburg.

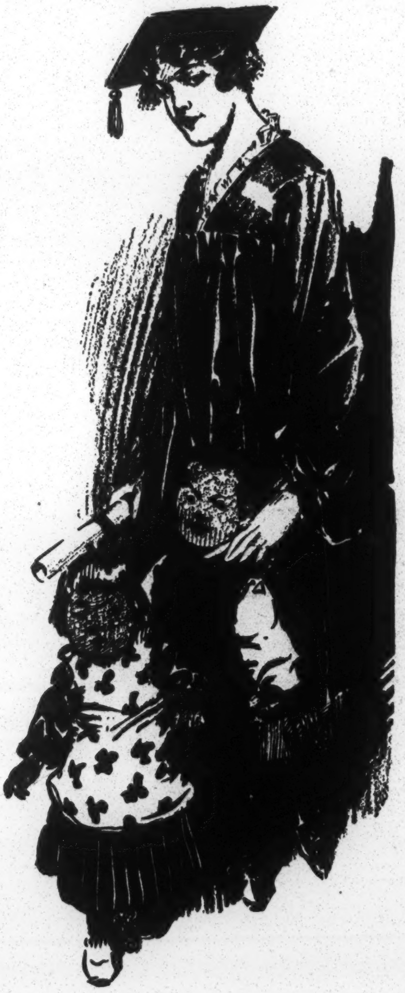
After prayer by Mrs. O. H. Milligan we adjourned to meet at call of President.

MRS. W. R. WILSON,
Recording Secretary.

Democracy is not enough-
It must be Christian-

TEACHERS ENLIST NOW FOR WORLD FIELDS

Kindergarten to College Grade



WANTED

IMMEDIATELY

VOLUNTEERS

FOR

JAPAN
KOREA
CHINA
INDIA
AFRICA
NEAR EAST
MALAYSIA
MEXICO
SOUTH AMERICA

FOR FURTHER INFORMATION APPLY TO YOUR MISSION BOARD

FEBRUARY 20, 1920, DAY OF UNITED PRAYER FOR MISSIONS.

By Order of Federated Women's Board of Missions.

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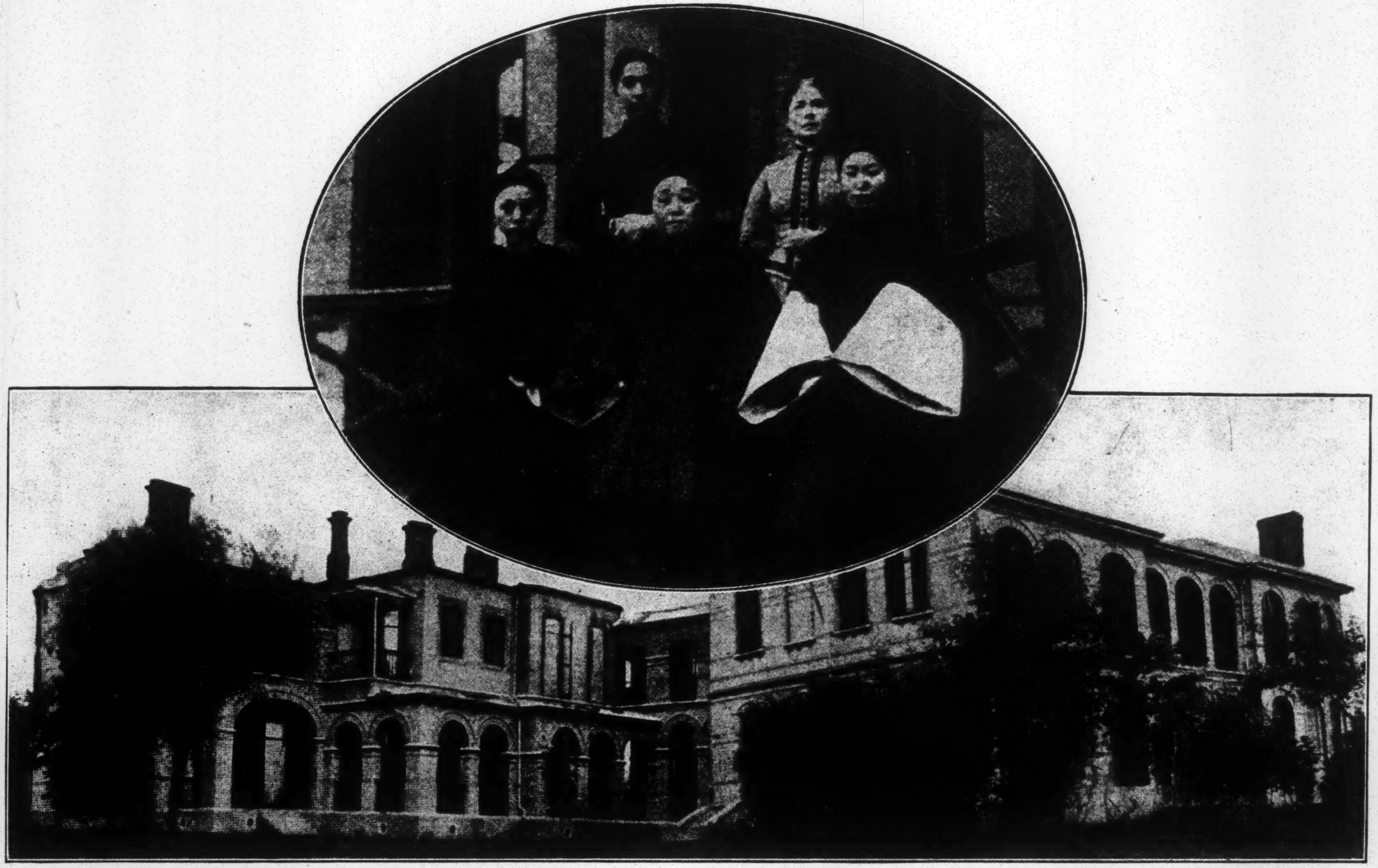
Chairman Central Committee.



THE MARGARET WILLIAMSON HOSPITAL, SHANGHAI, CHINA. THE DOCTORS AND THEIR ASSISTANTS.